

THE PSYCHOLOGY OF CHRISTIAN PUBLIC WORSHIP

University of Edinburgh

THE PSYCHOLOGY OF CHRISTIAN PUBLIC WORSHIP:

-- A study in their more practical aspects of some
of the typical liturgies and worships of Western Christianity.

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PREFACE

THE PSYCHOLOGY OF CHRISTIAN Public Worship has almost endless ramifications. Hence, it becomes necessary at the outset to define the limits of this consideration of that subject. In this particular thesis I am undertaking a descriptive analysis in their more practical aspects of some of the typical liturgies and worships of Western Christianity. Of course this limitation precludes the consideration of the important Eastern Orthodox worship, as well as those of the primitive and early periods of the Church, although their significant contributions and influence have not been overlooked. Nor could every type of liturgy or every form of worship found in Western Christianity be treated. Perhaps the omission of a consideration of the Lutheran and Quaker worships will be most noticeable. Those selected for study, however -- the Roman Catholic, the Anglican, the Scottish,

and American non-liturgical -- will be recognized as great representative types, whose characteristics are distinct, and which may be regarded as parent stocks for numerous but less influential children.

Although the preparation of this thesis has involved study in the specialized fields of church history, liturgics, psychology, and philosophy, I have tried to write in a non-technical manner. It has been my purpose to make my examinations and to reach my conclusions not so much by critical abstractions as in a way of practical and direct value to me as minister of the Gospel. I have tried consciously to keep my ministerial outlook in all this work. My practical approach to the subject will be seen in the method of treatment. Each representative type of liturgy or worship is studied structurally, and to some extent historically, to ascertain its psychological values, both as to their strengths and their weaknesses. The worshipers of each type also come in for their share of study, particularly with respect to their "worship consciousness," to which I have given considerable attention in their respective chapters. Each group examined seems to have developed a distinctive "consciousness," even as each type of worship centers in some distinctive idea which has been given expression in a symbol or activity of worship. Thus, Roman Catholic worship centers in a recapitulation of the Incarnation and Atonement and their appropriation by the worshiper

which is celebrated in the Mass; the Anglican worship experience of the majesty of the Divine and the sanctity of religion finds expression for celebration in the forms of the Prayer Book; the Scottish emphasis is upon a transcendent Deity as revealed through His Word, hence the esteem in which the Scriptures are held and the high place given to prayers in that worship; and American non-liturgical worship comes to its completest expression in the sermon. (In chapter four, and elsewhere, I refer to "American non-liturgical worship" rather than to "Non-liturgical Worship in the United States," because non-liturgical worship as now known in the United States is an outgrowth of the worship of Colonial days, antedating, of course, the existence of the United States.)

While replete with many subjective elements and influences, each of these four great types of worship also has a decided objectivity. This is apparent both in the experience and "consciousness" of the worshiper, and in the form by which that experience is celebrated. In beginning this study I thought perhaps a practical psychological examination of the various types would reveal some fundamental weaknesses or advantages in some over the others, whereby in making an evaluation I could point to, and even recommend, the eventual abandonment of some in favor of the perpetual continuance of one great universal plan. My results have been otherwise. I have noted imperfections and defects in each type; but in each order they are offset by such abiding values as to

guarantee their permanence at least for a long time to come.

In chapter five I then undertook a practical psychological analysis of the worship experience in general, as to its content, and also a consideration of the best technique for its expression. By such a study I thought it likely I would discover a single or uniform pattern for worship that might be used universally. But again my opinion was over-ruled by my findings. Worship I find to be both experience and expression. It is two-fold in its nature: it is an experience of a fellowship with God, and then a response to that experience. It is being conscious of His presence, and fellowshiping with Him; it is receiving from the Divine, and offering to Him; it is realizing His nearness, and reacting to it. Worship is rendering into an outward expression an inner experience with God. In worship we give God His Christian "worth" as we approach Him with the Self-commitment of Jesus, and then let Him return to us such Self-impartation as He gave Jesus. Christian worship is an exchange of selves.

Worship is both subjective and objective. While the experience of communion with the Divine is subjective to the worshiper, yet he is in fellowship with objective Reality, God. And the expression, arising from a subjective realization of the experience, is objective in its objective offering to an objective God with whom contact was made in the subjective experience. Thus worship,

which is both subjective and objective, is experience and expression, interwoven and inter-affective. It is the expression of the experience resulting from an awareness of God and communion with Him; it is likewise the experience of God and communion with Him arising from participation in such expressions of formal worship as are celebrations of that experience.

The worship experience is analyzed in chapter five, as are liturgies of various types and technical orders of worship designed for its expression, with this significant result: psychologically, no one uniform standard, or type of worship, can be designated as best, or more desirable, or superior to another, or as a universal pattern. Each one examined fits into the pattern of the worship experience disclosed in the analysis, and corresponds to the particular "worship consciousness" of the group by which it is used. It is therefore concluded that the type of liturgy or the form of worship which best conforms to the temperament, religious habits, spiritual experiences, and life situations of a given individual or group, expressing moods, celebrating experiences, relating life to Reality, and stimulating communion with the Divine, is the best for that person or class. As long as human beings with diverse temperaments, attitudes, racial characteristics, and life situations exist, it seems likely that no single uniform standard or type of worship can answer for every case.

Such a treatment of worship as I have made, involving objective Reality and its nature, demanded a concluding chapter to consider the metaphysical implications. Chapter six deals with The Justification of the Worship Experience, and attempts to justify the validity of my assumption of an objective Reality experienced in worship. It should be noted that this concluding chapter is not a metaphysical treatment of the nature of God, nor an argument for His existence. Such would have called forth the conventional but indispensable, and to me irrefutable, arguments: Ontological, Cosmological, Teleological, Moral, Cartesian, and "Consensus Gentium." However, my purpose in chapter six is an attempt to justify the objectivity of that Reality with which contact is made in worship as in other spiritual experiences of a similar nature. I trust that this purpose has been made sufficiently clear, so that there will be no feeling that my treatment is incomplete. I am not discussing objective Reality as a whole, but only that aspect of it with which contact is made in worship. I hope, too, that it will be borne in mind that my method and plan in the final chapter correspond with my original purpose. It is no attempt at abstract erudition, but rather an effort to put into concrete and practical expression for a minister of the Gospel some metaphysical aspects implicit in the worship which it is his office to conduct.

In addition to the formal study requisite to such a thesis as

this, I have undertaken investigations and observations of another nature. As a source for certain kinds of data, not otherwise easily available, I addressed two separate Questionnaires on the subject of worship to two specialized groups of people. One I sent to five hundred clergymen throughout Great Britain and the United States. The other I sent to five hundred students in British and American colleges and universities. The replies were encouraging as to the number who responded. The data from them were not greatly significant. I have included at certain points a few notations which I regarded as relevant, but have dismissed the greater bulk as worthless. I have also made many visits to churches of various denominations for the purpose of critically observing and evaluating their worship. I have interviewed people of varying classes and social strata of life about worship. I have collected Orders of Worship and Service Books from churches and religious organizations throughout Great Britain and the United States, all of which have been valuable to me in providing material from which to draw for this study.

I am deeply indebted to pastors, church secretaries, and religious workers on two continents for their patience and generosity in answering my Questionnaires, replying to personal letters, and for furnishing information, bulletins, orders of worship, pamphlets, and books on the subject. I also desire to express my sincere thanks to the Very Reverend Professor W. P. Paterson, D.D., LL.D,

of Edinburgh University for his helpful advice, both in the original mapping out of the course of this thesis, and for his subsequent suggestions; to the Reverend Principal Hywell Hughes, D.D., D.Litt., of the Scottish Congregational College, Edinburgh, for his encouragement, suggestions, and valuable criticisms along the way; to the Reverend Canon W. Perry, D.D., then Principal of the Theological College of the Episcopal Church in Scotland at Edinburgh, for his helpful counsel, valuable and practical because of his extensive knowledge of the early liturgies, and for putting at my disposal so liberally his valuable liturgical library. Also to the Librarians of Edinburgh University, New College, and the Congregational College, Edinburgh, are due my grateful appreciation and esteem for their generously extended courtesies and many kindnesses in assisting me in locating elusive material needed for my study. My thanks are also accorded the Librarians of the Library of Congress, Washington, D.C., and of the Union Theological Seminary, Richmond, Va., for similar services.

A few explanations are in order. I have followed in spelling and punctuation the American custom, in preference to the British, because it is more familiar to me. I have used as a final arbiter in such matters Webster's New International Dictionary of the English Language, (G. & C. Merriam Co., Springfield, Mass., 1923). All Scripture quotations, unless otherwise noted, are from the American Standard Version, 1901, (Thos. Nelson & Sons; New York).

I have preceded each chapter with an outline of its discussion, and at the close of each I have given a Bibliography of references of all quotations designated in the foot-notes in that chapter, as well as the major sources of undesignated materials. In a very few instances the publisher, or the publication date, is omitted. This omission is due, in most cases, to an inadvertent failure on my part while in Edinburgh in copying the notes to list the publishers, or date, and my inability to procure a copy of such books in the United States in order to rectify the oversight.

According to the Fourth Gospel, Jesus Christ, about whom centers Christian worship, stated, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshippers. God is a Spirit: and they that worship Him must worship in spirit and truth." (Jno.4:23,24.) I trust that some of the meaning and implications Jesus intended by this statement may have been realized in the treatment which is presented in the pages that follow.

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I

WORSHIP IN THE ROMAN CATHOLIC CHURCH

Outline of Chapter One

WORSHIP IN THE ROMAN CATHOLIC CHURCH

I The Psychological Significance of the Roman Mass:

1. The Mass is sacrificial and Christ-centered in conception.
2. In setting it represents a "mystery drama".
3. In structure it is a drama of two acts:
 - a. Act i, the liturgy of the Catechumens.
 - b. Act ii, the liturgy of the Faithful.
4. Criticisms of the Mass:
 - a. The position of the Kyries and Gloria in excelsis.
 - b. Foreign to common experience.
 - c. Incongruities and dislocations in the liturgy.
 - d. Lack of corporate expression.
 - e. Its invariableness.
5. Symbols and Ceremonies accompanying the Mass.

II The Worship Consciousness of the Roman Catholic Believer:

1. Complexity and intermingling of aspects.
2. Priority of order.
3. Acquired ideas.
4. Elements: Fear -- Authority -- Tender Emotion -- Awe
and Reverence -- Mystical Experience.
5. Sensory impressions.
6. Other aspects.

CHAPTER ONE

WORSHIP IN THE ROMAN CATHOLIC CHURCH

THE CELEBRATION OF THE MASS is the heart of the Roman Catholic worship. Though in point of time considerably less than an hour is required for low mass, yet thousands of worshipers week after week find in it some satisfying help, and throng their church buildings for the meaningful celebration. While the Roman church conducts other services, the mass is central and fundamentally important. Even Benediction, very popular with many Roman worshipers, undoubtedly has its appeal in the fact that the final blessing is given by the priest who has a portion of the blessed Sacrament reserved from an earlier celebration of mass.

In the mass, history, doctrine and worship meet. It perpetuates the central facts of Christianity, the incarnation and sacrifice of Christ, connecting in an unbroken historical line the latest participating worshiper with the earliest. It is

doctrinal, because in the mass is the embodiment of the teaching of the Church. It is impressive worship, not only dramatizing the events of Calvary, but appropriating its benefits to the worshipers.

I

At heart the mass is sacrificial. To the Roman worshiper the bread and wine become the actual body and blood of Christ offered upon the altar in sacrifice to God. It is an act of religion due the Deity. In its primary conception the effect of the mass is quite objective. It is to influence God. It is a sacrifice to render the required adoration, praise, honor, and glory due the Divine Majesty. It is a sacrifice of thanksgiving, demanded as a recognition of the benefits received from God. It is a sacrifice to move God to grant pardon for sins, and to bestow salvation and grace.

The sacrifice is Christ-centered. It is Christ as priest offering himself in the consecrated elements. Harnack attributes the beginning of this doctrine to Cyprian who "was the first to coördinate a specific sacrifice," for which a "specific priesthood" was described; and he was the first to name the blood of Christ as "the material of the Eucharistic oblation."¹ Cyprian looked upon

¹ Harnack: History of Dogma; i.p.390.

the priest as "viceregent of Christ" imitating "that which Christ did." In offering he presents a "true and full sacrifice to God the Father."² The devout Roman worshiper regards the Eucharist as the "sacrifice of the body and blood of Christ," offered as the substance of the bread and wine,³ as "the most effective way to obtain of God" all that is desired, coming to him "with Christ, and through Christ."⁴ The purpose underlying the celebration of the mass is to secure forgiveness for the worshipers, and this through the offering of Christ as a propitiation.⁵ This is primary. But in addition emphasis is given to the incarnation and the abiding presence of Christ with his church, ideas which loom large in the

² Cyprian: Epistles; lxiii.14; p.713.

³ I do not stop to criticize the metaphysic of this conception. Its mediaeval philosophy conceived the substance of an object to lie in a deeper stratum of reality than its qualities. So without involving any logical impossibility it permitted the changing of the substance of the bread and wine into that of the body and blood of Christ while the qualities remained unchanged.

⁴ The Garden of the Soul; (old ed.); p.57

⁵ The Council of Trent declared: "In this divine Sacrifice which is celebrated in the Mass, the same Christ is contained and immolated in an unbloody manner, who once offered Himself in a bloody manner on the altar of the Cross. The sacrifice is truly propitiatory. . . For the victim is one and the same, the same now offering by the ministry of priests, who then offered Himself on the Cross; the manner alone of offering being different." (Session 22; chapter ii). The Catechism of the Council of Trent states, "The sacrifice of the Mass is, and ought to be considered one and the same as that of the Cross, -- as the victim is one and the same, namely, Christ our Lord, who immolated Himself once only after a bloody manner on the altar of the Cross. For the bloody and unbloody victim are not two victims, but one only -- whose sacrifice is daily renewed in the Eucharist." (Questions lxxiv;lxxv;lxxvi.)

worship consciousness of the Roman churchman. The daily solemn celebration of the sacred rite by an order of priests set apart for that exclusive ministry is to the devout Roman worshiper a matter of utmost importance.

In the form of its celebration the mass is dramatic, mysterious, and assuring. When considered with respect to the order of arrangement of the various elements in the service, and their progression step by step, the mass is an enactment of the events of Calvary, an impressive "mystery-drama with many acts,"⁶ which Dom Cabrol describes as "the synthesis of Christianity."⁷ Considered in its setting and relation to the church year the mass may be regarded as a drama of the actual life of Christ and the story of the soul's redemption and transformation. The church year embraces a very definite order, and the masses celebrating it have been comprehensively arranged. Beginning with the historic life of Jesus,⁸ step by step, from Advent to Pentecost, can be traced

⁶ Heiler: The Spirit of Worship; p.59.

⁷ Les Origines Liturgiques; p.17.

⁸ Amalarius of Metz (9th century) is a great exponent of the mass as a dramatic presentation of the life of Christ. (Cf. his De Ecclesiasticis Officiis.) This kind of interpretation, however, was already begun in the third century by Cyprian, and was developed in the sixth and seventh by Germanus of Paris and Isadore of Seville. No doubt the best known and most celebrated of all these explanations is that of Durandus of Mende (13th century) in his Rationale. More recent treatments are in Hirn: The Sacred Shrine, cap.5, and A. Durand, Trésor Liturgique des fidèles; pp.29-60. For a similar type of interpretation in the Eastern church see Neale and Littledale: Liturgies of SS.Mark, James, Clement, etc., pp.xxi-xxl.

the various moods of the soul: the gladness of Christmastide, the stern denials of Lent, the bitter sorrow of Passion week, the agony of Good Friday, the triumphant joy of Easter day, the spiritual endowment of Pentecost. By the use of choice scriptural selections, seasonal colors,⁹ varying chants, and changing vestments, the celebrants enact and the worshipers witness the ever recurring pantomime. Especially is the drama impressive in Passion week with the palm procession on Palm Sunday, the communion of the priests in the last supper celebration on Maundy Thursday, the unveiling of the cross on Good Friday, and the lighting of the Paschal candle on Easter eve.

Another aspect of the mass contributing to its mystery is its very manner of celebration. Its pageantry, though rooted in deep significance, is in many instances, if not meaningless, at least obscure to the worshipers. Its mysterious aspect is increased by the position of the celebrant during much of the service, in which

⁹ White is used for the feasts of the Lord, the Virgin, the Angels, and the unmartyred saints, and also on Trinity Sunday. Red is prescribed for the feasts of Pentecost and its octave, for the finding and exaltation of the cross, and for the feasts of the Apostles and the martyrs; it is also required for the feast of the Precious Blood and for the Holy Innocents' day if it falls on a Sunday, and on its octave day always. Purple denotes penitence, and appears during Advent, Lent, at the Vigils and on the Ember days. It is also used at the feast of the Holy Innocents if it does not fall on a Sunday, and for most blessings and many votive masses. Green is used on most other Sundays and ferias of the year. Black is used only on Good Friday, and in the mass for the dead. (Cf. Fortescue: The Ceremonies of the Roman Rite Described; pp.14,15.)

he faces the altar and thus obscures his acts from the sight of the worshipers. His movements, many and varied, while perceptible, are mysterious in that no one can see what he is doing and few understand in detail the significance of them. Moreover the separation of choir and altar, celebrant and ministers from the rest of the building and congregation suggests the idea of two different worlds. Then, much of the ceremonial produces that effect, too. Tinkling bells, the delicate odor of incense and its cloud-like appearance, strange images, flickering lights and symbolic designs on vestments and coverings, far separated from the usual every-day experiences and ways of common life, suggest another world altogether. They create an atmosphere of mystery as does the fact that in parts of the service several different things are happening at the same time. While the priest is officiating at the altar, his assistants are fulfilling their respective duties, the choir is chanting its selection, and the people are reading their prescribed devotions.

In structural arrangement the mass is a drama of two acts, the first, according to ancient classification, being the Liturgy of the Catechumens, and the second the Liturgy of the Faithful. Each act, by means of succeeding scenes well planned, rises to a climax. The first part of the service -- the liturgy of the catechumens -- is designed for edification and instruction, and is likely a relic of the old synagogue order of scripture reading, prayer, praise,

and instruction. Fittingly the first act begins with a kind of prologue or approach and preparation, indicated by the Introit, during which the celebrant and his assistants proceed to the altar. The first scene brings its alternation of contrasting moods in which the nine-fold Kyrie eleyson of penitence is succeeded by the jubilant Gloria in excelsis, which in turn gives way to the somber dignity of the Collect. Scene two is more constant in its mood. It proceeds with a definite purpose toward a desired end. It is time for instruction, and Epistle, Gradual, and Gospel are pressed in quick succession, frequently reënforced with the Homily,¹⁰ to lead to the climax of act one in the Creed,¹¹ which represents the declaration of the unshaken convictions on the part of the worshipers in the incarnation and sacrifice of Christ as the means toward their own personal forgiveness. Conceived as a drama, the mass, in true psychological progression, proceeds from its vision of Reality, realized in the Gloria in excelsis with its emotions of adoration and delight, to a public witnessing in an endeavor to share the vision, by means of scripture, sermon, and creed. Though

¹⁰ Preceding the Homily is a place for the "Bidding prayer" if it is used, as well as for the notices.

¹¹ The custom in some instances of putting the sermon after the creed arose from the mediaeval notion that the creed was an expansion of the Gospel and should be joined to it in the liturgy. (The creed used is that of Niceas, A.D. 325, somewhat modified and extended A.D. 381.) Its liturgical use in the Mass is a late addition, however. It was unknown in Rome until introduced by Pope Benedict VIII (1012-1024). Cf. De Off. Missae, c.2; Migne: Patrologia Latina; cxliii;p.1060.

simple and direct in its plan, the liturgy of the catechumens presents a fitting first act for the drama.

Act two -- the liturgy of the faithful -- if more complex in arrangement and execution is also more dramatic than act one.¹² It abounds in variety and movement, and psychologically is very effective in bringing the service to its climax and purpose. This part of the drama has five scenes, each of which is brilliant pageantry and of great symbolic significance, from the standpoint of our psychological study. First is the Offertory, beginning with an offertory sentence, which is a verse of scripture chanted as an antiphon while the elements of bread and wine are presented on the altar. (It is worth noting that at this point a valuable psychological aid once employed by the ancient church has been lost. It was the custom of the worshipers themselves to bring as their gifts the bread and wine to be used in the sacrament, the surplus of which was devoted to the poor.¹³) The bread is here offered; wine and water¹⁴ are poured into the chalice and likewise offered.

¹² This part of the liturgy begins with the familiar Dominus vobiscum, and now shows no separation from the liturgy of the catechumens, although in ancient times the division was apparent. Then the kiss of peace had its place here as the natural greeting of the faithful. Then began the Prayers of the faithful, the only remaining relic of which in the modern liturgy is the Oremus, but which has no prayer following. (Cf. Fortescue: The Mass; pp.293-296.)

¹³ The custom disappeared after the tenth century. (Op.cit.)

¹⁴ Water is used with the wine symbolic of the water which was mingled with the blood issuing from Christ's pierced side. (Cf. Jno. 19:34; I Jno. 5:6-8). This is a very ancient custom, mentioned by Justin Martyr in the 2nd century, (First Apology, cap. lxxv.3,5; lxxvii.5) by Irenaeus (Adv. Haer. v.1.), and Cyprian (Epistles; lxiii.13).

The common supplies for the needs of daily life -- its food and drink -- by their consecration and sacrifice, become the divine mysteries of the incarnation and atonement, as the pageantry of the mass of the faithful opens the first scene and points toward the last when these are consummated. After this, there follows in order a prayer of humility and invocation, the blessing of the incense, and the picturesque censuring of bread, wine, altar, and celebrant. The first scene closes with another dramatization of an experience of the soul in the ceremonial washings of the priest (lavabo), who symbolically cleansed¹⁵ seeks the collective help of the worshipers in mind, spirit and action in the mutual act he is about to perform.

The second and third scenes are brief, simple, and direct, leading in action to the supreme point, both in a mystical and a sacramental sense, which the fourth scene introduces in the Canon of the mass and its act of consecration. The secreta are said in silence according to a very ancient custom. These prayers, introduced by "Orate fratres," vary with the season, and are said quietly, or in silence, which is also true of the service from the Offertory sentence to this point. (During the long period of quiet there is frequently an organ voluntary or an offertory psalm.) The third scene is a kind of preparatory one to the Eucharist proper of the

¹⁵ Cf. St. Thomas Aquinas: Summa Theologia; iii., g., lxxxiii, art. 5, ad. 1.

fourth. In fact, it is the "Preface," consisting of a call to thanksgiving, "Sursum corda,"¹⁶ the "Ordinary preface," and the "Proper preface." The former is always the same, but the latter is variable.¹⁷ The scene concludes with the "Sanctus,"¹⁸ and the ringing of a bell, dramatically marking the approach of the succeeding scene and the climax of the service. Psychologically these sections are vitally significant. The silence of the secreta indicates the solemnity of the approaching consecration and suggests that the words by which it is accomplished are too sacred to be spoken, while the various elements from the opening sentence of the preface to the final doxology of the sanctus carry the service ever nearer and nearer toward the heart of Reality. The approach is marked by various and distinct moods. First is the characteristic mystic elation or joy, clearly enunciated in the "sursum corda;" next come a thankful remembrance of the very essence of life, experienced in its richness and beauty by the devoted wor-

¹⁶ This is a series of versicles and responses:

V/ Sursum corda.
 R/ Habemus ad Dominum.
 V/ Gratias agamus Domino Deo nostro.
 R/ Dignum et justum est.

¹⁷ No English translation has ever been able to render the exquisite language of the Latin Prefaces in their terseness and dignity. There are now eleven, ten of which are in the Gregorian Sacramentary, and the other was added by Pope Urban II (1088-1099). (Cf. Fortescue: Op.cit.; p.319.)

¹⁸ "Sanctus, Sanctus, Sanctus, Dominus, Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Hosanna in excelsis."

shiper, and a vision of the full realization of the mystery, as they are expressed in the awful cry of the Sanctus.¹⁹

Then opens the climactic scene in the great drama of the mass. In the liturgy it is called the Canon of the mass, and is said in silence by the celebrant.²⁰ Starting as a long intercessory prayer for the living church, its ecclesiastics, the present communicants, and then petitioning for the apostles and saints, it moves quickly toward the particularly dramatic part, culminating in the elevation of the host and chalice. The offering of the elements just before consecration passes from any semblance of a single gift made by one soul to that of a mighty fellowship, "the general assembly and church of the firstborn who are enrolled in heaven, . . . and the spirits of just men made perfect,"²¹ as they are remembered: first the living, present and absent, then the saints, and the dead -- all part of one divine family.²² Thus the rite comes to the central member of the family, and his commemoration,

¹⁹ For a popular mystical treatment of the mass, cf. Underhill: The Mystic Way; pp. 356-359.

²⁰ As it now stands the Roman canon is not a primitive composition. As to its exact history liturgiologists differ, but it is evident that some alterations, additions, and transpositions have been made. Its continuous unity is broken by displacements and abbreviations. For a full discussion cf. Fortescue: The Mass; cap.iii, sec.5-14; also Duchesne: Christian Worship; pp.176-183.

²¹ Heb.12:23.

²² "Hanc igitur oblationem servitutis nostrae sed et cunctae familiae tuae, quaesumus Domine, ut placatus accipias. . ."

"to Jesus . . . and to the blood of sprinkling that speaketh better than that of Abel."²³ With this the canon comes to its climax, recapitulating "in words and manual acts of highest dramatic significance"²⁴ the mingling of human and divine. As the prayer closes a bell is rung²⁵ and the celebrant utters the significant words of consecration, "Accipite et manducate ex hoc omnes; HOC EST ENIM CORPUS MEUM." The bell is rung again; the celebrant kneels, adores the host, then elevates it. The prayer consecrating the chalice continues, concluding with the words of institution: "Accipite et bibite ex eo omnes; HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS, EFFUNDETUR IN REMISSIONEM PECCATORUM." Once more the bell rings, the celebrant again kneels, adores the chalice, then elevates it. The climax of the drama has been reached. In breathless silence²⁶ at this most sacred moment the worshipers fall to their knees, con-

²³ Heb.12:24.

²⁴ Underhill: Op.cit.;pp.360,361.

²⁵ No doubt to signal the worshipers that elevation is about to take place. The original purpose in elevation seems to have been that the worshiper might not adore the host before its consecration was completed by the priest, and hence the rule that did not permit the showing of it to the people, until after the consecration, when the elevation takes place. (Cf. Claude de Vert: Explication simple, littérale et historique des cérémonies de l'Eglise; Paris; 1713;iii.,pp.261-264.

²⁶ Although the canon is observed in silence, the fact might not always be apparent to the inexperienced. I have attended mass on some occasions when, until I forced myself to remember the fact of the silent canon, it seemed as if by quickly performing actions that had been delayed the celebrant was trying to catch up with the spoken words of the liturgy.

scious of the presence of the eternal God. In adoration before him they contemplate "the ineffableness of the Divine,"²⁷ and offer their mutual sacrifices, while the celebrant prays that the spiritual sacrifice may be carried "manus sancti Angeli tui in sublime altare tuum, in conspectu divinae majestatis tuae." The external representation of the holy bread and cup has become to the devout worshipers the mystical sacrifice of Christ ministering salvation, as well as the symbolic drama of their own self-giving to him. To them it is a disclosure of the transcendent and yet immanent God, and, as ever should be true of creative Christianity, the impartation of spiritual grace, which Miss Underhill calls nourishment "by the substance of Reality."²⁸ The close of the canon finds the celebrant praying audibly the Pater noster, (which has followed the prayer of oblation, the remembrance of the dead, and of the saints,) making the fraction of the host over the open chalice,²⁹ and communicating with these words: "Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen. . . Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen." So into one has been merged all the faithful in the communion of

²⁷ Heiler: The Spirit of Worship; p.59.

²⁸ Underhill: Op.cit.;p.363.

²⁹ This is followed by a three-fold chanting of the Angus Dei, a prayer of peace and brotherhood, and the kiss of peace.

the celebrant.³⁰ Through the senses and by means of the material the supersensual and the spiritual have been achieved. The climactic scene of the second act of the drama is finished. There remains the final scene, a kind of epilogue, for the completion of the service in the recessional prayers and blessing, whereby the worshiper can carry back to his normal world the memory of the heights to which he has attained and the consciousness of the Presence with him. So "Ite, Missa est;" remembering "Et Verbum caro factum est, et habitavit in nobis: et vidimus gloriam ejus. . ."³¹ In dramatic fashion the mass moved from penitence and praise in the liturgy

³⁰ At high mass communion of the people rarely takes place, although any Roman Catholic worshiper has normally "a right to present himself for Communion at any Mass, on condition that he is in a state of grace and fasting from midnight." -- Fortescue: The Ceremonies of the Roman Rite Described; p.130. When the worshipers do commune, as is common at low mass, it is understood that only the bread is administered to the communicant by the celebrant. This custom became a law of the church at the Council of Constance (1414-1418) and was confirmed by the Council of Trent. (Fortescue: The Mass; p.380.) This practise is defended by Roman apologists on these grounds: (1) That the reception of the body of Christ is a reception of him in entirety: of body, blood, soul, and divinity; (2) the fear of irreverence in spilling the wine is eliminated; (many attempts and devices were used, but unsuccessfully, before the gradual withdrawing of the chalice from the laity, prior to the Council's decree); (3) it makes for a more popular concentration of attention on the Sacrament in the form of the bread; and (4) "whereas, on the one hand, every one who goes to Communion under any rite receives ex opere operato the same grace; on the other, the principle of doing what our Lord did at the Last Supper is saved at each Mass by at least one person, the celebrant, who receives both kinds." -- Fortescue: Op.cit., pp.376-381.

³¹ Of course all that follows the "Ite, Missa est" are later additions to the liturgy. The prayer was originally the private devotions of the celebrant as he returned to the Sacristy; while the section of the Fourth Gospel is one of the latest additions.

of the catechumens to its great climax in the consecration of the elements. Therein, so it is believed, by the repetition of Christ's words of institution the miracle of transubstantiation was wrought, and in the elevation an acceptable sacrifice was presented to God. Quietly then the service concluded with the peace of the divine blessing resting upon the worshiper and the remembrance of the abiding presence of the incarnate Christ accompanying him.

The spectacular pageantry accompanying the well-planned and progressive ceremonial of the mass intensifies the dramatic element. The celebrants and choir wear beautiful vestments, chant words and responses and wait in impressive periods of silence. There are burning candles and smouldering incense, ringing bells and elevated elements, crucifixes, crosses, images, vessels. The altar has its coverings and attractive appurtenances. The priests are active. There is censuring and sprinkling, washing and the kiss of peace. The celebrant kneels and bows, stretches out his hands and extends his arms, faces one direction then another; there is the fraction of the host, its elevation, and the celebrant's communication of the elements. The whole ceremonial is alive, warm, pulsating, contagious, dramatic, teeming with psychological appeals to the receptive minds and susceptible emotions of the worshipers.

While to the devout Roman Catholic worshiper the mass is not drama, but a real sacrifice, its impressiveness and effectiveness

have been achieved in nothing short of dramatic representations, not consciously devised as such, but through centuries of use so skillfully arranged that by successive preparation of heart and mind it leads to a dramatic focal point. With the ages on its side, and its lack of deliberate planning, it may be presumptuous for one to criticize its psychology. In the main it is perfect. Yet there are some places where an interrogation mark may be inserted. It may be doubted whether the cry of penitence and the shout of adoration, expressed in the Kyries and the Gloria in excelsis at the very opening of the mass, can be sincere and real. Is it possible for the average worshiper so quickly to leave behind all his interests and affairs of life and join in a heart-searching cry for forgiveness, out of which his praise shall leap spontaneously, as is indicated by the liturgy? Would it not be truer to experience to come more gradually to these expressions? Perhaps it would be better to reverse the order of what I have called scene one and two of the liturgy of the catechumens, thus bringing collect, epistle, gospel, homily, and creed before the expression of the moods of penitence and praise. Yet an unbiased consideration of the present arrangement of the liturgy reveals that it is truer to the psychological experience of the Roman worshiper than the one just proposed. The Romanist teaching about the enormity of sin, and the necessity for pardon is such that those ideas loom large in the worshiper's mind, and until all such consciousness of the guilt of sin is allayed, and some assurance of

pardon is promised, he cannot give himself to the serious business of listening to the instructional part of the service. It is sound psychology to relieve the pressure and tension and thus create a responsive attitude in which to have read the lessons of holy scripture. Moreover, the Roman worshiper associates with his place of worship the presence of Christ, his Savior, and it is not at all difficult for him to become aware of the divine presence immediately upon entering the sanctuary, and thus at once realize the need for pardon. The Gloria in excelsis following the Kyries is the natural expression of a jubilant heart, freed of sin.

There is a sense in which the celebration of the mass is near-magic to the Roman worshiper. The liturgy is in Latin, easy to read, but often so rapidly or slovenly rendered as to be impossible of following, and whose meaning enters into the consciousness of very few of the worshipers. The Latin, as it is now used, is employed less to convey ideas and more to create an impression. The very strangeness of the language of celebration suggests something from another world, and the miracle by which God visibly and really is present on the altar. But as celebrated the mass is foreign to the everyday life of the worshiper. On feast days and holidays there is some connection, and in the special events of life, such as marriage, baptism, confirmation, and death, there is a holy significance to the mass as these interests enter into the worship. On other occasions there is no easy adaptation of the sacrifice

on the altar to the need of the individual worshiper save as he makes it for himself. There is no longer even any intelligible³² system of scripture lessons for reading, nor any option whereby selections most adaptable for particular cases might be made. In hours when the soul needs vital contact with Reality to meet its particular situation -- in joy or aspiration or challenge, in bewilderment or disillusionment or failure -- there is nothing in the Roman mass to bring that prevailing life situation before God and on behalf of the worshiper relate it to the divine purpose. The mass is foreign to present life and the Latin in which it is rendered serves to emphasize that defect.

The unfamiliar language of the liturgy also allows for the covering up of many dislocations and incongruities that in the passing of the years have accumulated in the order. A few of these are noted, not as the criticisms of a liturgist, but as psychological defects. For example, incense has long been regarded in religion as symbolic of prayer.³³ But it loses that significance in its too frequent use in the liturgy in censuring

³² The question as to the system employed in the selection of the scriptures to be used is problematic and complex, lost in antiquity. The selections for festivals and holy days are apparent, but the rest is difficult. The system, if any was followed, is so ancient, and so overlain as now to be unrecognizable. (Cf. Fortescue: The Mass; pp.259-261.)

³³ Cf. Ps.141:2; Mal.1:11; Rev.5:8; 8:3,4.

altar, bread, wine, and gospel.³⁴ Again the service is weakened psychologically by the inclusion of sections in the liturgy which have lost their reality. Although the prayer that at one time began the Liturgy of the faithful has dropped out, there are still retained the versicles³⁵ calling to prayer.³⁶ Likewise, there is an incongruity in the introduction to the Secreta, as the celebrant silently whispers to himself, "Orate fratres," during which in high mass the organ is playing a voluntary, or the choir singing an offertory psalm.³⁷ Another glaring inconsistency, arising out of a dislocation, is in the prayer of oblation, following the consecration and elevation. In that prayer, which begins "Unde et memores . . ." the words "panem" and "calicem" are still retained, though according to Roman belief the sacramental change has been effected by the words of institution. The teaching of the

³⁴ Incense was used first only in processions, and when carried before some notable person it was a sign of distinction. That idea was a familiar one in the first centuries. Seeing incense carried before consuls of state it was only natural that the church in the development of its ritual of splendor should carry incense before its bishops. Then the next step would be to wave it before them on their thrones. Thus it would come to be regarded as a sign of respect like kneeling and bowing, and so would eventually be applied symbolically to the altar and gospel. (Cf. Fortescue: Op.cit., pp.228,229.)

³⁵ V/ Dominus vobiscum.
R/ Et cum spiritu tuo.
V/ Oremus.

³⁶ Duchesne thinks this was the ancient prayer of the faithful at the unfolding of the corporal, which still continues in the Eastern Liturgy. (Cf. Christian Worship; p.172.)

³⁷ Fortescue: Op.cit., p.312.

ancient church seems to have been that which is still held by the Eastern, namely, that the consecration is completed by the Epiclesis. That this was the Roman view in earlier times is indicated by another interesting fact. After the "Supplices te rogamus" (the equivalent in the Roman liturgy to the Anaphora of the Invocation in the Eastern) the bread and wine are called "Corpus et Sanguinem." Then this is followed immediately by the remembrance of the dead ("Memento etiam . . .") which seems to be another dislocation, and should rather follow the prayer for the living as a part of the intercession at the beginning of the canon.³⁸ The additions to the liturgy which follow the dismissal "Ite, Missa est" have already been noted. There have also been inserted at the very beginning of the order, before the Introit, the prayers of the celebrant and his assistants for light and purification. While said in silence, their insertion in the Ordinary seems to make them an integral part of it, and thus affords another paradox. Psychologically all these are weaknesses. The incongruities and dislocations usually escape general notice. That is largely because of the unfamiliar Latin in which the worshiper hears them rendered, or the long familiarity with the order on the part of celebrants who come soon to disregard them. But they suggest unreality and insincerity, and violate that sound psychological canon of worship estab-

³⁸ Fortescue is sure that the word etiam implies that it once followed the other commemorations in the intercession. (Cf. Op. cit., p. 354.)

lished by Christ, that "the real worshipers will worship the Father in spirit and in reality (ἀληθείᾳ); for these are the worshipers that the Father wants."³⁹ And they come dangerously near being that praying "by idle rote like the pagans"⁴⁰ against which Christ warns. The sonorous phrases become a kind of "vocal incense, or verbal music,"⁴¹ conveying no specific ideas but reproducing an attitude.

Another psychological weakness of the mass is the over-simplicity of its celebration with regard to the part taken by the congregation. Aside from kneeling, standing, signing themselves with the cross, and responding with an occasional "Amen," little intelligent coöperation on the part of the worshipers is required. They are passive, with everything done for them by celebrants and choir. In fact, the mass has been brought down to the level of the simple-minded folk to such an extent that little regard to the service on the part of the congregation is required. A ringing bell calls any wandering attention when the most sacred part is to be observed. The fact that it is considered meritorious to attend mass, and reprehensible to neglect it, reduces individual duty to a simple and definite matter. There is psychological power in corporate

³⁹ Jno.4:23, Moffatt.

⁴⁰ Matt.6:7, Moffatt.

⁴¹ Garrison: Catholicism and the American Mind; p.212.

action, and the Roman liturgists have missed a good chance to make more effective their service in failing to let the people participate to a greater extent in the mass. Certainly they could respond at several of the places where the assistant answers the celebrant in the Kyries,⁴² "Et cum spiritu tuo," and "Sicut erat in principio, et nunc, et semper, et in saecula saeculorum." There are other places where a joint participation with the celebrants on the part of the worshipers would be desirable, as in repeating the creed, and reciting the Pater noster, and responding after the lessons. While the chief reason for not allowing any corporate response in the celebration of the mass is the vast differentiation made between priesthood and laity in the Roman conception,⁴³ no doubt that attitude might be defended by another reason: namely, the fact that the mass is pageantry and drama, and in drama the audience only witnesses; it does not participate. Yet in a dramatic or operatic performance the spectators and auditors have the privilege of applause, which in a measure identifies them with the presentation, merging their appreciation and emotional response with the action of the participants. Since there is no applause in such a solemn observance as the mass, a few responses and congregational recitations

⁴² Duchesne thinks its present inclusion is the remnant of a litany or dialogue between one of the celebrants and the whole congregation that once had a place in the Roman liturgy. (Cf. Christian Worship; p.164.)

⁴³ See my discussion of the Roman conception of the mass and the priesthood (pp.4,5 of this chapter) which would preclude any save ordained priests from officiating.

in unison would enlist an interested coöperation without vitiating the idea that something which they could not do for themselves was being done for them in the miracle on the altar.

In every mass the Canon is the same. It is fixed, with everything prescribed. There can be no individuality. The style, shape and color of the vestments, the number and size of the lights, the gestures and genuflections may not vary. They must always be constant. Despite adverse criticisms and in addition to its dramatic elements and mystery, the invariableness of the mass presents sound psychological strength. It is the same the world over. If one is a Romanist, though he be a wanderer and far from home, he needs only to enter the local Roman Catholic church to find something familiar. There are the same words and worship that he knew at home. There is the familiar sounding language of the mass, the same kind of vestments and coverings and the identical ritual of his native church. The mass has a universality⁴⁴ transcending nation, language, and time. The Roman liturgy is celebrated in the same forms, and its accouterments are familiarly similar, whether in St. Peter's at Rome or in an unadorned crudely-constructed mission chapel in Mexico, whether in a continental cathedral or in Alaska, South America,

⁴⁴ It must be remembered, of course, that this universality is of very late origin. Originally the Roman was as provincial as that of Alexandria or Antioch.

China, India, or Africa. Language and liturgy are unchanging, invariable, with psychological soundness, suggesting authority, assurance, perfection, reliability, and permanence.

In addition to the actual celebration of the mass, the symbols and ceremonies by which it is supported and enriched have been developed with remarkable psychological insight to reënforce the central and dominant idea in Roman Catholic worship.⁴⁵ Whether in window or wall design, in statue or carving or embroidery, Roman symbols can seldom be charged with the heresy which Sperry condemns, that "style is something superadded to stuff as its embellishment, and is not the appropriate treatment of the stuff itself."⁴⁶ Behind all symbols are sound psychological and religious ideas. Each one is an appeal with significant implications. They are used not to fill space, or because decorations are the custom, but for the expression of genuine religious concepts. Originating largely during those centuries when learning was denied the common people, symbolism was their language. Though unable to read the literature of their day, they could interpret the descending dove, or

⁴⁵ This the Roman church admits: "Although the homage which a man owes his Creator, so essentially consists in the interior dispositions of the soul, that without these all outward worship is unprofitable and vain, yet the constitution of our nature is such as to require external signs and ceremonies, which may operate through the medium of the bodily senses upon our souls and elevate them to God. To this end are directed all the ceremonies of the church." (The Garden of the Soul; old.ed.,p.58.)

⁴⁶ Reality in Worship; p.214.

the fish, the monogram of Jesus, or the cross, the crown, the anchor or the crucifix. These formed the spiritual alphabet of the church, understood in all ages.

Take the stations of the cross, the statues and images of Virgin, Redeemer, Apostles and Saints, about the building. Note the profound psychological suggestions. During the ordinance and canon of the mass the names of Christ, Virgin, Archangel, John the Baptist, Peter and Paul, and the saints are mentioned. And they are all present. The worshiper unconsciously is aware of belonging to the one great family. In the confession, oblation, prayer of commemoration, ~~and~~ prayer for the dead, and the invocation of the saints, the aid of some or all of these is sought in deliverance from evil. With the shadows of the statues of the very saints they are petitioning falling about the worshipers, the transaction becomes very real, and there is at least a vague awareness of an encompassing cloud of witnesses.⁴⁷

Even the sacred coverings, vessels, and utensils⁴⁸ upon the

⁴⁷ Cf. Heb. 12:1.

⁴⁸ Tabernacle, ciborium, pyx, luna, monstrance, and the white silk coverings of the ciborium have all been blessed or consecrated by a bishop. Then there are other vessels and utensils not formally consecrated, such as cruets and the dishes on which they stand, towel, hand-candle, holy water stoup, sprinkler, thurible, incense-boat and spoon, acolytes' candles, processional cross, sanctus bell, stand for the missal, pax brede, liturgical books and altar cards.

altar serve to intensify the impression of wonder and awe. The very fact that they are in evidence, that they are of the best quality -- gold and silver, silk and linen --, and that they are used for specific purposes in connection with the celebration of the mass give them significance and psychological value. A transaction high and holy is being enacted. It is being conducted according to a definite plan after thorough preparation. It is so significant that each action has its appointed instruments to accompany it. Nothing has been overlooked or left to the chance of the moment. Rich and attractive vestments are worn by celebrant and assistants whose embroidered designs and colors, like those of coverings and hangings, each has a story to tell.

Even the prescribed ceremonies for the laity are significant. Prominent among these are the use of holy water, making the sign of the cross, and adoration before the great altar. At the entrance to the sanctuary is a receptacle containing the holy water. Into this the worshiper dips his fingers, then on forehead and over his heart he makes the sign of the cross, at the same time invoking the Trinity. This action can, of course, be highly meaningful to the worshiper, indicating the clean hands and pure heart by which he has the right of approach to the presence of God. The sign of the cross is made at each reference to the Trinity.

All these ceremonies and instruments with which it is elabo-

rated join with the mass itself to emphasize and intensify, as well as to express for the Romanist, a worship which is concerned with the most tremendous fact of his life: namely, sin, and his attempt to gain forgiveness. The altar suggests Calvary, the place of sacrifice; the crucifix reminds him of the suffering and death of his Savior; while the tabernacle, containing particles of the consecrated host, tells him of the actual and abiding presence of Christ in the church. They all combine to create an atmosphere of reverence, as they present to his mind the fact of his redemption, as they stir his emotions by the tremendous transactions involved, and move his will to attitudes of submission, decision, and purposive living.

II

The deep psychological significance of the Roman worship lies not alone in the strong dramatic presentation of the incarnation and atonement in the mass, but also in the effective way in which the Roman worshiper believes he has appropriated the benefits of them. The mass, dramatic, mysterious, unchanging in celebration, and its accompanying ceremonies and symbols have created resultant and ever-increasing impressions upon the worshiper which we must now consider. For these impressions, rooted in belief, long-usage, and hallowed associations, intensified by expediency and aestheticism have produced a peculiar and distinctive mental state which may be designated as the "Roman Catholic worship consciousness."

In the remainder of our discussion, for mere convenience, we shall refer to it as the "Roman consciousness."⁴⁹ It is a complexly formulated composition of habits, sense-impressions, emotions, responses, ideas, sentiments, activities. This "Roman consciousness" has its own unique conative, cognitive, and affective elements, with the last taking the strongest and most dominant aspect in a mystical strain, though by no means exclusive of the other aspects.⁵⁰

Without entering into a discussion as to the priority in the order of their appearance in the consciousness of the Romanist, it may be stated with some degree of confidence that the earliest impressions were affective. Before the child was able to reason, or to will otherwise, he was brought to the church. His surroundings

⁴⁹ The word "consciousness" is not the most desirable term, and I employ it in its untechnical psychological sense. In fact, there are some phases in which aspects of the "unconscious" share in giving fulness of content to the "Roman consciousness." I had thought of calling it the "Roman complex," but mindful of the technical connotation usually ascribed to "complex," namely that it denotes a morbid tendency or conflict or a repression, I have refrained from that term. "Sentiment" was possible, yet there is a richer content conceived in my idea of the "Roman consciousness" than "sentiment" might indicate.

At this point the discussion may draw the criticism that it has strayed from the subject of The Psychology of Roman Catholic Public Worship, yet it is a fact that it is impossible adequately to analyze the various psychological elements of the worship in their effects without considering the subjects who are affected; and any serious consideration of them must be with respect to the people they are -- in mind and habit. Such a consideration of the "Roman consciousness" with respect to the worshiper involved in worship is inevitable to the subject under discussion.

⁵⁰ This should not be regarded as an instance of the author unconsciously lapsing into the now discarded "water-tight compartment" theory of consciousness.

and the actions and attitudes of the worshipers made their initial impressions. Born of Romanist parents, growing up in the church, knowing no other religious customs, over a period of years he develops habits of acting and thinking that unconsciously modify his attitudes. Sperry notes⁵¹ that it is an easy matter to explain, by attributing them to habit, difficult practises or methods of doing things whose reasons are now inaccessible and perhaps unintelligible to us. But this is no attempt to evade or avoid difficult complexities. By fair analysis we are trying to find the various factors which determine the psychological reactions of the Romanist in his worship, and it seems that habit is one of no small consequence. Long before he could understand formal teaching, the child was taken to the church to mass. Vague impressions arose; there were odors and sounds, sights and feelings peculiar to that experience. He observed the use of the holy water by his parents as they entered the building, the silence of the people, perhaps the instructions of his parents that he be quiet, their kneeling toward the altar as they entered their pew, and again after coming to their places. There were lights burning before the statues and on the altar, plaintive strains of music in the choral chants, solemn but colorful procession of choir and celebrants and the latter's indistinguishable muttering of the liturgy and mysterious movements with corresponding responses from

⁵¹ Reality in Worship; p.47.

the worshipers, standing, kneeling, sitting. There were sacred vessels on the altar, carving and statuary, colored windows and strange symbols. Early he was taught to make the sign of the cross. These contributed sensory impressions, none distinctive enough in itself to be predominant, yet all combining as they were repeated week after week to produce a feeling corresponding to the "other-worldly" atmosphere of the church, which as he grows older he realizes belongs to no other phase of his life; it is confined alone to the church. It is something peculiar, distinctive, unique.

Moreover ~~even~~ before the words of the liturgy have made any deep impression, or even had meaning for him, his parents had spoken of God in connection with the church, then later of duties and obligations the child should perform. There were warnings of dreadful consequences for failure of observances or for violations of laws. Fear began early to have its part.⁵² When old enough to realize something of the significance of the mass, the elevation of the host, or the reserved element, of Christ's sacrifice or

⁵² The author well recalls an incident he observed in one of the large Roman Catholic cathedrals in the British Isles. Attending a service of high mass he dropped into a pew occupied by a group of children ranging in ages from eight to twelve years. One boy -- about nine years old -- was particularly restless to the consternation of some of his companions. They refused not only to participate in his harmless activities, but even to manifest any interest in them. A few times some of them put warning fingers to their lips, or shook their heads to divert him, but mostly they turned their backs to him. When the vergier saw what the child was doing -- it was nothing more than playing with his cap: hanging it on his outstretched foot and then dropping it -- he came over to the pew, and the children sitting on each side of me trembled with fright.

presence, he began to have experiences of real worship, and may even have experienced quite early something of the mystical feeling of Christ's presence or of unity with him.

The very regularity of the routine which takes the Roman worshiper to his service on Sunday has through it entered into his psycho-physical constitution, and plays its part along with formal teaching and volitional acts of worship in creating his moods, in determining his reactions, and in influencing his conduct. Each experience contributes to and colors the whole. The process is like an unending spiral: every experience enriches the "consciousness" and in turn provides for a fuller experience. Permeating his "consciousness" are ideas which he has acquired, some consciously, some unconsciously. A background of teaching which he has received both from church and parents colors his whole attitude toward worship.⁵³ Foremost is what he has been

⁵³ It would be interesting speculation to try to determine what would be the psychological reactions of the much exploited visitor from another planet should he attend mass. Likewise his interpretation of it -- if he were a competent psychologist -- would be valuable, for he would be without the inevitable bias of both Romanist and Protestant. For not only has the Roman Catholic worshiper had his training which colors and interprets the mass for him, but the same is true of the Protestant. He may try to assume an impartial attitude, and force from his mind prejudicial thoughts, and attempt fairly to evaluate the reactions of that worship, but even this attitude is a judgment, coloring and interpreting to a degree the experience. It might fairly be questioned whether one can ever overcome his early teachings and impressions about another religion. The author was reared under extreme Protestant and evangelical influence of the most conservative, even "Fundamentalist" type. (Continued on next page in footnotes.)

taught about the mass. Not only has he been instructed to regard the mass as a standing memorial, a perpetual sacrificial offering, a daily representation of the death of Christ,⁵⁴ but more important to appropriate in a personal application to himself the results of that death. He is told to unite himself in the passion of Christ, offering his own soul as a sacrifice to God.⁵⁵ As a further means of cultivating a proper attitude of devotion he has been given these, or similar instructions:

"When you are going to hear Mass, let your first care be to endeavor to recollect yourself, as well as you can, by calling home your wandering thoughts, and taking them off from all other business and concerns. Imagine that you hear within you the sweet

⁵³ (Continued from page 33.) A profound antagonism toward the Roman Catholic religion was early acquired, and many were the tales (unwaranted in most instances) of cruelty and oppression that were recited in his presence. Now, even with the discipline of University training, an attitude of impartiality toward the Roman Catholic church, and with a feeling of affection and admiration personally for many individual Romanists, he must admit a certain fear arising spontaneously within him whenever he enters a Roman Catholic church. The feeling is constantly present and only forcibly removed by willed action under the influence of reason. The feeling occurs again and again during the service and cannot be dispelled until the sanctuary is left. This has been a regular experience in many different states and countries. In mentioning this fact on separate occasions to the principals of two theological seminaries of different denominational affiliation, both of whom are characterized by a great charity and tolerance toward the church of Rome, each confessed to similar experiences.

⁵⁴ Cf. pp. 4-6 of this chapter.

⁵⁵ "The best devotion for hearing Mass is that which has for its object the passion of Christ, and which tends to unite the soul to Christ, and through Him to His Father; and which most perfectly answers all the other ends of this sacrifice, viz. the adoration of God, thanksgiving for all His benefits, the obtaining of pardon for all our sins, and grace in all our necessities."
-- The Garden of the Soul; old.ed., p.58.

voice of your Saviour inviting you to come to His sacrifice, and to unite yourself to Him.

"In your way to the church or chapel, put yourself in the company of the blessed Virgin, and the other pious women going to Mt. Calvary, to be present at the passion and death of our Lord. Represent your Saviour as carrying His cross before you, to be immolated thereon for your sins, and bewail these sins of yours as the causes of all His sufferings.

"When you enter the church or chapel, humble yourself profoundly in the presence of God, whose house you have come into; and if the blessed Sacrament be kept there, adore your Saviour on bended knees. At taking of holy water, make the sign of the cross upon yourself, beg pardon for your sins, and humbly crave that you may be washed and cleansed from them by the blood of the Lamb.

"Choose, as much as you can, a place to kneel in, where you may be most collected, and least disturbed. There represent to yourself, by a lively faith, the majesty of God, and humbly beg His mercy and grace, that you may assist at this tremendous sacrifice in the manner you ought."⁵⁶

Any serious regarding of these instructions is bound to have its psychological influences and make its contribution of color to the "Roman consciousness." It induces an attitude of expectancy as the worshiper awaits pardon, grace and salvation, as well as pure passivity with which he regards the entire ceremony. He is a witness to the sacrifice in which Christ himself is being offered. First of all it is a summons to the feelings; then when consciously regarded and any attempt is made to heed, both cognition and emotion join to produce a sympathetic and harmonious response in activity, and continue so to interact until a definite

⁵⁶ The Garden of the Soul; old.ed.,p.61.

reaction has been established. Similarly every experience entering into the "Roman consciousness" has the three aspects: cognitive, conative, and affective. It matters not which is predominant or basic, the other two are accompanying. That anything is a fact of consciousness at all implies a certain awareness of it, or the cognitive aspect; its dynamic possibility is the conative element, while the awareness is either pleasant or unpleasant, and accompanied by an impulse either to retain or remove it, gives it an affective phase. As in consciousness in general, so in the "Roman consciousness" of our study it is true that it is more than the sum of its various experiences; it is each experience enriched by all former ones, and interpreting them, and in turn enriching them and being interpreted by them.

Take the element of Fear, which seems to bulk large in the "Roman consciousness." It is affective in nature, yet it is more. It arises out of a cognitive element. The Romanist has been taught the doctrines of purgatory and hell, the enormity of sin and the importance of forgiveness, the eternal tragedy of dying unforgiven, the necessity of regular confession and attendance at mass, and the inevitable penalties consequent upon the neglect of these. The emotion arises from this cognitive base. It issues in conduct, determined by the "goods" sought as reason or emotion stirs will to direct the conduct^{to} that end. The emotion of fear with its accompanying impulse to escape the danger, finds adequate satisfac-

tion⁵⁷ or realization in the Roman worship itself, with the cleansing of the holy water, the asperges at the beginning, the priest's confession for his people and his authoratative declaration of Absolution, and finally the offering of the sacrifice of the mass itself, as well as in acts of penance. No matter how guilty the worshiper feels, nor how fearful he is of consequences, he has the assurance of full forgiveness in his system of worship, as is evidenced by this prayer from one of their manuals of devotion, which is to be said by the worshiper while the celebrant makes the memento, or commemoration of the living: "I offer Thee, O Eternal Father, with this Thy minister at the altar, this oblation of the body and blood of Thy only Son, to Thy honor and glory; in remembrance of my Saviour's passion, in thanksgiving for all Thy benefits, in satisfaction for all my sins, and for the obtaining of Thy grace, whereby I may be enabled to live virtuously and die happily."⁵⁸ Thus the fear is banished in a wholesome way as its cause is not only recognized but also removed.

Or take the matter of Authority in the religion of the Romanist. This is largely cognitive in its appearance in his worship "consciousness." It rests on the teachings of the church that it is the final arbiter in all matters of religion, that its interpre-

⁵⁷ Cf. McDougall: Social Psychology; pp. 49-55.

⁵⁸ The Garden of the Soul; (new ed.) pp. 128, 129.

tations and decisions are irrefutably and infallibly correct and right. But this cognitive element also produces the feeling of confidence and reliance. It creates an assurance which is quite pleasurable and agreeable, comparable to that which McDougall⁵⁹ calls the Instinct of Self-assertion with its emotion of Elation, as in contrast to the Instinct of Self-abasement and emotion of Subjection, arising out of reflection on the idea of mere authority. Moreover it gives great motive power to the conative aspects in carrying out into actual observance whatever has been declared to be duty.

But there seems to be a stronger element than either fear or authority which enters into the synthesis we have described as the "Roman consciousness." It is the tender emotion with which the sacrament itself is regarded. For the sacrament celebrates the incarnation and the sacrifice of Christ, which the worshiper not only witnesses and in which he participates, but with which he even identifies himself, endeavoring to experience and appropriate the life and passion of Christ. As the devout worshiper in the Church of Rome gazes upon what to him is the offering again of the sacrifice of Calvary, it inspires "all the tender emotions of the passion-mysticism,"⁶⁰ reverence, adoration,

⁵⁹ Social Psychology; pp.62-67.

⁶⁰ Heiler: The Spirit of Worship; p.165.

and love; also remorse as he realizes that his own sins have cost such a sacrifice, and unspeakable joy and gratitude as he feels he is forgiven. Furthermore, awe, reverent wonder, and love in its noblest passion, are included as he looks with unworthy eyes upon the very presence of his Savior.⁶¹ For to him by virtue of the miracle enacted Jesus Christ is bodily and in person present on the altar in the sacrament of the Reserved Host. One of the authorized devotional books of the Roman church declares, "It is to Jesus Christ, therefore truly present within the tabernacle that we bend the knee in homage and adoration, when we enter or depart from the church."⁶² The mass is thus a sacrament both of the a-

⁶¹ Side by side with the recapitulation of the great events in the life of the Master runs what Evelyn Underhill in The Mystic Way (pp.339-369) calls "the parallel strand of the Psychological drama: the story of the mystic way trodden by those who 'imitate Christ.'" This, she says, "goes from the 'advent' of the first faint stirrings of new life, and the birth and slow, steady unfolding and growth of spirit, through the purifications of Lent, the destitutions and self-surrender of Passion-tide, to the resurrection life, and great completing experience of a Triumphant Spiritual Power. All the way from the first turn in the new direction -- 'Ad te levavi animam meam:' (Introit for the first Sunday in Advent) -- to the final, sublime consciousness of world-renewal -- 'Spiritus Domini replevit orbem terrarum, alleluia:' (Introit for Whitsunday) -- the changing, moving liturgy tracks out the adventures of the soul. . . . As we look at this drama . . . we . . . are liberated for an instant from the tyranny of use and want: the mind screwed down to the sense-world becomes attuned to a deeper, wider rhythm. Then it is that we see, beyond and through this pageant, deep into the secret processes of creation; are immersed if only for a moment in the great currents of a spiritual universe, and feel the bourne to which those currents tend . . . the achievement of freedom and full life. Here that which is the heart of every prophet's vision, which every artist knows and struggles to communicate, which all great music strives to utter in an ecstasy of pain, is dimly shadowed forth: the rich yet simple revelation of Reality."

⁶² The Garden of the Soul; (old ed.) p.59.

tonement and the incarnation.⁶³ To the devout Romanist his church is more than just a meeting place for believers; it is the dwelling place of God. Dean Sperry records the case of a Boston minister whose friend was showing him through a little chapel of a church of Rome with which he was connected. From station to station they went, through the nave and beyond the choir to a place behind the organ not visible to the eye of the public. There in a darkened recess they beheld a man on hands and knees scrubbing the floor

⁶³ This combination of views began to be established theologically by the famed Paschasius Radbertus, who, according to Harnack, for the first time "declares without hesitancy that the sacramental body is that which has been born of Mary, and that this is due to a transformation which only leaves the sensuous appearance unchanged." (The History of Dogma; vol.v.,p.315.) Adamson cites the year 1215 as the date when the doctrine of transubstantiation was ecclesiastically fixed. "In that year, at the Fourth Lateran Council, the mediaeval doctrine of the Eucharist was solemnly framed as a binding dogma. The following ipsissima verba may be quoted: 'Jesus Christ is at once priest and sacrifice, whose body and blood are truly contained in the sacrifice of the altar under the appearance of bread and wine, the bread being transubstantiated into the body and the wine into the blood by divine power.'" (The Christian Doctrine of the Lord's Supper; pp.40,41.) Quick, commenting on the meaning of the spiritual presence, is sure that both St. Thomas Aquinas and the Council of Trent speak of the presence after the manner not of spirit, but of substance (per modum substantiae). (The Christian Sacraments; p.251, basing his position on Summa III,Q.76,arts.3,5. Cf. Q.xxvi of Catechism of the Council of Trent. -- I think he must mean Q.76 "On the Sacrament of the Eucharist," p.226 in the Catechism; Tr.by Donovan, 1829.) Moehler says with regard to the presence, "the church is the living figure of Christ manifesting himself amid and working through all the ages, whose atoning and redeeming acts it in consequence repeats and uninterruptedly continues. The Redeemer not merely lived eighteen hundred years ago, . . . he is, on the contrary, eternally living in his church, and in the Sacrament of the altar he hath manifested this in a sensible manner to creatures endowed with sense. . ." (Symbolism; p.231; quoted by Tiffany: The Roman Liturgies; p.126.)

which was already quite clean. The Boston clergyman, with visions of similar places in Protestant churches littered with torn hymnals, used anthem-sheets, worn-out bibles, and other cast-offs, inquired with surprise, "But why wash this floor? Surely no one ever comes in here to see this place." To which he received this mild yet pointed rebuke, "No, no one ever comes in here. We keep this place clean for the eye of God."⁶⁴ Such is the Romanist's conception of the reality of the presence of God in the church that it becomes a contributing factor to his worship "consciousness," ever evincing wonder and awe. This regard for the church as God's dwelling place is not merely a general impression; it is quite specific, due to the peculiar doctrine of Christ's presence in the sacrament. He is there in the wafer, which mysteriously becomes his very body upon the altar. So all the paraphernalia of worship,⁶⁵ vestments and incense, lights and music, are special homage paid to the Deity.

So if out of such a transaction as he believes occurs on the altar there comes a mystical experience in which the worshiper leaps up beyond the ordinary barriers and sees God face to face in actual spiritual union and fellowship there is nothing to be

⁶⁴ Reality in Worship; p.261.

⁶⁵ Pratt points out the extreme objectivity of Roman worship (cf. The Religious Consciousness; p.297), but there is likewise a reacting influence upon the worshiper from these objective acts, due in no small measure to the teaching of the church and the worshiper's doctrinal background.

gained by attempting to discount it. It is not wise for a blind man to deny the possibility of a sunset which he cannot see, nor for a deaf person to doubt the harmony of a Stabat Mater which he cannot hear. And it is unreasonable for a non-Romanist, because he has had no such experience, to discredit the deep experiences of the Romanist worshiper when he has leaped out beyond his subjective expectancy of meeting God in his worship into an actual objective contact with him.⁶⁶ Whether or not a physical miracle has occurred, we must grant that a psychological one has taken place in the mind of the worshiper, and his subjective realization of the presence of God brings him peace. His act of faith by which that was achieved transcends present known scientific laws and gives objectivity to the incoming spiritual renewal that has involved the world of the senses.

The "Roman consciousness" is also permeated with sensory impressions and their accompaniments, any one of which by the power of suggestion or association may stir the "consciousness" to ac-

⁶⁶ For illustration cf. the Eng. rendition of the Rhyme of St. Bernard in Harvey's tr. of R. Otto's Das Heilige: "O Zion, thou city sole and single, mystic mansion hidden away in the heavens, now I rejoice in thee, now I moan for thee and mourn for thee; thee often I pass through in the heart, as I cannot in the body, but being but earthly flesh and fleshly earth soon I fall back. None can disclose or utter in speech what plenary radiance fills thy walls and thy citadels. I can as little tell of it as I can touch the skies with my finger, or run upon the sea, or make a dart stand still in the air. This thy splendor overwhelms every heart, O Zion, O Peace! O timeless City, no praise can belie thee. O new dwelling-place, thee the concourse and people of the faithful erects and exalts, inspires and increases, joins to itself, and makes complete and one." (p.35;f.n.1.)

tivity. There are sounds peculiar to his worship: the Latin liturgy, the plaintive chanting of the choir, the ringing of the bell and the clanking of the censer, as well as the periods of intense silence when no sound is heard. There are sights he witnesses: the ever progressing drama of the mass, the images in the background, the celebrants and choir, other worshipers standing, sitting, kneeling as he is doing. There are physical sensory feelings as he tells his rosary, or handles his book of devotion, as he kneels or crosses himself, as he receives on his tongue the sacred wafer. There are odors of the incense and even the distinctive "sacred smell" of the building itself. There is also the taste of the wafer as he kneels in communion. These various sense-appeals in which the sensual are made the agents of the supersensual, "Him verily seeing and fully feeling, Him spiritually hearing and Him delectably smelling and sweetly swallowing,"⁶⁷ weave themselves as fairly discernible strands into the fabric of his "consciousness." They become part of the warp and woof of his ideas, emotions, attitudes, and responses, coloring and giving tone to them and becoming integral and inseparable parts in that synthesis making the "Roman consciousness."

There are other aspects of this "consciousness" too subtle to identify clearly, elements entering into its life-long formation

⁶⁷ Julian of Norwich: Revelations of Divine Love; cap.43.
(Edited by Grace Warrack, London; 1901.)

such as the possibility of the bequest of the centuries, comparable to what Jung has called "the race mind" -- a tendency of susceptibility toward this peculiar and characteristic "consciousness" of the Romanist -- not shared by the non-Romanist. There is the regard in which he holds his priest and higher orders of the clergy -- a regard which amounts to reverence and approaches worship. Even the immediate celebrant⁶⁸ exercises an unconscious influence upon the worshipers, especially if it has been he to whom they have made their Confession. He knows the life, the temptations, the struggles of the people, and for them, and in their behalf, is

⁶⁸ His activity in various movements and positions is the center of attention during mass. Consequently his attitude and demeanor are suggestive. If he is interested in what he is doing, or if his performance is purely formal and perfunctory, that will be reflected in the attitude of the congregation. Likewise such is true if there is sincerity and conviction in his tones as he recites the service, or if it is hurridly mumbled in a monotonous, meaningless monotone. Sincerity, earnestness, passion and devotion are clearly discernible from indifference and lethargy even in a ritual read in a foreign tongue. Moreover the celebrant's attitude is quickly communicated to the worshipers. The author attended early mass one Sunday in a mission church in Scotland where the indifference of the celebrating priest was annoying. He did everything carelessly. His huge bulk slovenly heaved from one place to another, and he mumbled such imperfect Latin that in places it was scarcely discernible by the boy who was assisting at the altar. There was extreme crudety in his manner as he almost flipped the wafers from the paten, dropping them on the extended tongues of the communicants. Once with wafer in fingers, poised between receptacle and communicant, he stopped his mumbling of the formula long enough to rebuke in crude and ill-chosen words some late-comers. This unfortunate experience was balanced, however, a week later when I attended mass in another church where the officiant manifested the utmost sincerity and devotion. But these attitudes of celebrants were communicated to the worshipers in each instance. In the first, they were restless, uneasy, and almost clumsy in their prescribed movements. In the latter case they were quiet, deeply reverent, and seemed quite at ease.

offering sacrifice to God. Such a tie between priest and people becomes profoundly significant in determining the pattern of the worship "consciousness." Also the general relationships between the worshiper and the priest have their influence both consciously and unconsciously. If he is the recipient of the love and confidence of the worshiper there will be one sort of reaction, while if he is feared or mistrusted there will be a different effect.⁶⁹ In addition to his regard for the priest the worshiper in his "consciousness" is affected by that part of the service in which departed loved ones are brought to mind and presented to God -- the service of remembrance -- and if this includes members of his own family with whom he has been accustomed to worship, or a dear and intimate friend, it cannot fail to color the whole. The limit of the ever-cumulative stock of the content of the "Roman consciousness" is life itself. Such a complex, intricate, ever-enriching synthesis of emotions, ideas, impressions, activities, experiences, habits, customs growing about the mass comes to where its insights and judgments make the mass not only a call to prayer and impartation of spiritual renewal but the appropriation of its benefits, -- divinely authoritative and infallible, the most vital

⁶⁹ The priest comes to stand for certain things. He himself is a symbol. He is that which declares a definite "logic of consistency, with an ever present assumption of the validity of the past." (Cf. Coe: The Psychology of Religion; p.181.) His position will never allow him to be stirred to yield to new impulses, nor is there in his case that which is intuitively certain. He must become as impersonal as his seasons and systems, his ceremonies and his orthodoxies.

thing in all his experience. In this "consciousness" objective reality becomes as real to the worshiper as any form of sense-experience. Nor can the validity or reality of the experience be disallowed.

It must be noted, however, that the strongest, and at the same time the most vulnerable point in the Roman worship is the system of belief out of which it rises. Let the worshiper grow from childhood without questioning the teachings of his church, or let a convert acquire implicit belief in such doctrines as have just been discussed and the mass to him is impregnable. On the other hand let the most devout Romanist come positively to disbelieve the doctrines at the heart of the mass and its worship values for him collapse. It is similar in case to the matter of objective and subjective worship: the latter apart from the former is self-delusion, and once realized ends all worship for the one making the discovery.

It is hard to conceive how anything radically different from the mass could so well serve the worship needs and provide for its experience for the Roman Catholic believer. It is also difficult to imagine how it could answer as such fundamentally for a non-Romanist believer. Its pageantry to him may be impressive and its setting mysterious, creating an awe-inspiring atmosphere. It may even provide helpful elements for him to incorporate into his

worship. But when he remembers that the wafer is regarded as the actual body of Christ and its offering is believed to be a sacrifice made to God -- doctrines to which he cannot give intellectual assent -- worship through the mass becomes impossible for him. Actual worship must be true and real,⁷⁰ but to him the mass is fundamentally untrue, unreal; its celebration is but a beautiful rite. This point is vital. It for ever precludes the mass unmodified from acceptance as the universal worship of all Christians.

⁷⁰ Cf. Jno. 4:23, 24, Moffatt.

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II

WORSHIP IN THE ANGLICAN CHURCH



Outline of Chapter Two

WORSHIP IN THE ANGLICAN CHURCH

I Psychological Aspects of Anglican Worship:

1. The Holy Communion.
2. Morning and Evening Prayer.
3. Ceremonial.

II Psychological Criticism of Anglican Worship:

1. Values of Merit:
 - a. Atmosphere of Devotion.
 - b. Its Corporate Action.
 - c. Its Balance.
 - d. Its Familiarity.
 - e. Its Simplicity.
2. Semblances of Unreality:
 - a. Over-exaggeration.
 - b. Over-emphasis upon Humility.
 - c. Difficulties with the Creeds.

III The Worship Consciousness of the Anglican:

1. The Attitude toward the Prayer Book: Endearment --
Satisfying expression -- Literary quality --
Historic legacy -- Aesthetic associations.
2. The Prevailing Affective Aspect.

CHAPTER TWO

WORSHIP IN THE ANGLICAN CHURCH

THE RITUAL OF THE ANGLICAN¹ WORSHIP probably appeals to more Christians of non-liturgical practice than does that of any other church. The strength and beauty, both literary and spiritual, of such worship, attracting the wide-spread favor they do, suggest qualities promising rich reward to our investigation of their psychological aspects. While the mass and altar were found to be central in the expression of Roman worship, this study must give particular attention to the Book of Common Prayer, containing the ritual and services celebrating the worship of the Anglican Church as it endeavors to realize its supreme ideals of

¹ "Anglican" is used to designate that distinctive type of worship, followed by the Established Church of England and by the adherents of that type throughout the British Empire as well as that of the Protestant Episcopal Church in the United States, in which some form of the Book of Common Prayer is used.

the majesty of God and the sanctity of religion.

I

While in Anglican worship the word "Liturgy" technically is limited to the Communion service, a broader usage allows it to be applied to the orders of Morning Prayer, Evening Prayer and the Litany as well. The Church of England does not claim originality for any of its various services, but rather takes pride in acknowledging a rich heritage from a long past which includes some of the earliest extant liturgies as they were preserved in the Sarum Mass. In order rightly to understand Anglican worship a familiarity with its principle orders of Morning and Evening Prayer and the Holy Communion is essential. For the purpose of this study we shall use the Anglican Book of Common Prayer as Proposed in 1928, and begin with the order of the Communion service.

The order for the administration of the Holy Communion falls into three easily recognized parts: the Ante-Communion, beginning with the Lord's Prayer and concluding with the sermon; the Communion, from the Offertory through the participation by the communicants; and the Post-Communion, or Thanksgiving, which includes the thanksgiving anthem and the blessing. There are varied views of the Eucharist among Anglicans. They range all the way from the ideas of those who view it as a simple memorial observance which

imparts spiritual grace to the faithful worshiper, to those of extremely high churchmen who would make it a celebration of the mass. While the view of the participant may to an extent affect him in his celebration and participation, there is not the limitation to the Anglican observance of the communion which makes the celebration of the Roman mass a psychological impossibility to those who cannot accept the Roman theology.

Corresponding largely to the Roman liturgy of the Catechumens is the Ante-Communion with its "Introduction," and "The Ministry of the Word,"² while the Communion is somewhat comparable to the Roman liturgy of the Faithful, as it falls into its five sections of Offertory, Intercession, Preparation, Consecration, and Communion of priest and people. The ante-communion section differs from the Roman liturgy of the catechumens in the absence of any dramatic arrangement. For while the latter, as we have seen, rises to a climax in each scene, the Anglican order pro-

² "The Ministry of the Word" includes the Epistle and the Gospel for the day, the Nicene Creed, the notices, and the sermon or homily. Like the collect with which the "Introduction" closes, the Epistle and Gospel are variable, according to the season of the church year. They are changed each week and for the festal days as well. There are two great divisions of the church year. The first from Advent to Trinity, the second from Trinity to Advent. The first division commemorates the chief events in the life of Christ on earth from the Incarnation to the Ascension, as well as the coming of the Holy Spirit on Pentecost. The lessons from the epistles and gospels have been selected accordingly. The second division, as represented in the epistles and gospels, sets forth the practical Christian teachings which should be followed by the Christian. Their arrangement largely follows that of the old Sarum Missal.

gresses with less marked purpose toward a definite goal, and makes each part exist more for itself. The recitation of the creed as a natural response of faith's affirmation follows the scriptures, each reading of which imparts spiritual instruction, and the section concludes with the sermon when it is used. These serve definitely to prepare the minds of the worshipers, as the proclamation of the decalogue in the introduction caused a stirring of the heart, in personal searching and preparation for the communion. Though less dramatic than the Roman order, the Anglican arrangement thus justifies itself on the sound psychological principle of the preparation of the mind for the important transaction to follow.

The present arrangement of the order for the Communion (1928) is much better, psychologically considered, than that of the older one of 1662.³ As now followed, it leads directly, surely, beauti-

³ As an aid in making a better study of the variations of the several orders of Communion I am giving them in outline form in parallel columns:

<u>ANGLICAN (1928)</u>	<u>ANGLICAN (1662)</u>	<u>AMERICAN</u>	<u>SCOTTISH LITURGY</u>
ANTE-COMMUNION	ANTE-COMMUNION	ANTE-COMMUNION	PRO-ANAPHORA
<u>Introduction</u> Lord's Prayer	<u>Introduction</u> Lord's Prayer	<u>Introduction</u> Lord's Pr. (May be omitted.)	<u>Introduction</u> Lord's Prayer
Purity Collect	Purity Collect	Purity Collect	Purity Collect
Decalogue & R/s (or Summary & R/ or Kyrie)	Decalogue & R/s King's Collect	Decalogue & R/s (or Summary & Kyrie)	Decalogue & R/s (or Summary & R/ or Kyrie)
Collect for Day (Other Collects)	Collect for Day	Collect for Day	Collect for Day

(Continued on succeeding pages in foot-notes.)

fully, step by step to the purpose in mind, the celebration of the object of the service, when the reception of the communion takes place by priest and people in its three-fold intention, as a

³ (Continued from Page 56.)

<u>ANGLICAN (1928)</u>	<u>ANGLICAN (1662)</u>	<u>AMERICAN</u>	<u>SCOTTISH LITURGY</u>
<u>Ministry of Word</u>	<u>Ministry of Word</u>	<u>Ministry of Word</u>	<u>Ministry of Word</u>
Epistle	Epistle	Epistle	Epistle
Pre-Gospel R/ Gospel & R/ Nicene Creed (on- ly on Sun. or holy day)	Gospel Nicene Creed	Pre-Gospel R/ Gospel & R/ Creed (Apostles or Nicene)	Pre-Gospel R/ Gospel & R/ Nicene Creed
Notices (Bidding Pr.)	Notices	Notices (Bidding Pr.)	Notices
Sermon	Sermon	Sermon	Sermon Exhortation
<u>COMMUNION</u>	<u>COMMUNION</u>	<u>COMMUNION</u>	<u>ANAPHORA</u>
<u>Offertory</u>	<u>Offertory</u>	<u>Offertory</u>	<u>Offertory</u>
Sentences	Sentences	Sentences	Sentences
Offering	Offering	Offering	Offering
Elements placed	Elements placed	Elements placed	Elements placed Presentation Sen- tence
<u>Intercession</u> (Bidding Pr.)	<u>Intercession</u>	<u>Intercession</u> (Secret Interc)	
"For whole state....."	"For whole state....."	"For whole state....."	
<u>Preparation</u>	<u>Preparation</u>	<u>Preparation</u>	
Exhortation	Exhortation		
Invitation	Invitation	Invitation	
Confession	Confession	Confession	
Absolution	Absolution	Absolution	
(Alternate form)			
Comfort-Words	Comfort-Words	Comfort-Words	
Humble Access			
<u>Consecration</u>	<u>Consecration</u>	<u>Consecration</u>	<u>Consecration</u>
Lord be with you			Lord be with you
Sursum Corda	Sursum Corda	Sursum Corda	Sursum Corda
Inv. to Thanksg.	Inv. to Thanksg.	Inv. to Thanksg.	Inv. to Thanksg.
Preface	Preface	Preface	Preface
Sanctus	Sanctus	Sanctus	Sanctus
	Humble Access	(Continued on succeeding page.)	

"sacrifice of praise and thanksgiving" to God; as a means of obtaining remission of sins "by the merits and death of" Christ and "through faith in his blood;" and as a personal offering of themselves, "souls and bodies," as a "reasonable, holy and living sacrifice" to God.⁴ To this end the Offertory presents the bread and wine to be used, the intercessory prayer joins the worshipers

³ (Continued from Page 57.)

<u>ANGLICAN (1928)</u>	<u>ANGLICAN (1662)</u>	<u>AMERICAN</u>	<u>SCOTTISH LITURGY</u>
Prayer of Consecration: 1. X's death 2. Words of Institution 3. Oblation 4. Invocation 5. Dedication	Prayer of Consecration: 1. X's death 2. Petition 3. Words of Institution	Prayer of Consecration: 1. X's death 2. Words of Institution 3. Oblation 4. Invocation 5. Dedication	Prayer of Consecration: 1. X's death 2. Words of Institution 3. Oblation 4. Invocation 5. Dedication
Lord's Prayer Peace of God		Lord's Prayer	<u>Intercession</u> "For whole state....." Lord's Prayer
			<u>Preparation</u> <u>Invitation</u> Confession Absolution Comfort-Words Humble Access <u>Reception</u>
<u>Reception</u>	<u>Reception</u>	<u>Reception</u>	
POST-COMMUNION	POST-COMMUNION Lord's Prayer Oblation (or Alternate Thanksgiving)	POST-COMMUNION Thanksgiving	META-ANAPHORA Inv.to Thanksg. Thanksgiving
Inv.to Thanksg. Thanksgiving Gloria in Excel. Blessing	Inv.to Thanksg. Thanksgiving Gloria in Excel. Blessing	Inv.to Thanksg. Thanksgiving Gloria in Excel. Blessing	Inv.to Thanksg. Thanksgiving Gloria in Excel. Blessing
(Note: I have intentionally omitted the music from the columns.)			

⁴ These expressions are from the prayer of invocation.

in thought and purpose with the "whole state of Christ's church," while hearts are cleansed from sin in preparation for communion by confession and absolution, and are assured by the "comfortable words." This mood of humility is followed, and very naturally so, by that of praise in "sursum corda," thanksgiving and preface, concluding with the sanctus. The climax is reached in the prayer of consecration as it remembers Christ's sacrifice, repeats the words of institution, makes oblation, invokes the blessing and sanctification of the "Holy and Life-giving Spirit" upon the "gifts of bread and wine, that they may be unto" the worshipers "the Body and Blood" of Christ, and dedicates both the consecrated elements and the worshipers in an offering to the "Father Almighty." After the Lord's Prayer communication follows.⁵ On the whole the mechanical order of the Communion is psychological rather than logical. It provides for an ever-increasing spiral of intensity of experience for the worshiper. It begins with the intellectual

⁵ The prayer of humble access, which in the Scottish Liturgy and the American Order according to good psychology and its original position prior to 1552 follows the Lord's Prayer and immediately precedes the communication, in the Anglican liturgy follows the "comfortable words" and precedes the "sursum corda." No doubt the reason for this misplacement in the Anglican order was to escape the suggestion of adoration of the sacrament inasmuch as the rubric requires the priest to kneel in offering it. But it is noticably out of place where it stands, and it is psychologically unjustifiable in its present position, breaking into the mood of penitence, or that of deep gratitude at the assurance of pardon, which naturally would react in the thanksgiving of the "sursum corda." As it is it makes the liturgy paradoxical, admitting humility, -- "we do not presume to come to this thy table . . . trusting in our own righteousness," -- and then declaring immediately that such action is "very meet, right, and our bounden duty."

Ante-Communion with its decalogue, lessons, creed, and sermon. It goes the way of the Communion offertory and intercession with their affective elements, and of preparation in which the will is surrendered, sins confessed, and absolution received, until the climax is reached in the consecration and participation. Then with supreme artistry and superb psychological insight the order provides for a release of emotional tension and for an expression of the rapture of the spirit in the thanksgiving and the Gloria in excelsis, or other anthem, and then follows a brief moment of passivity for the resulting peace in the post-communion blessing before the worshipers retire.

The Anglican Eucharist appeals to every aspect of consciousness: the affective, the cognitive, and the conative. Of course Tansley⁶ would regard any intellectual appeal in it as not reasonable, but only a "rationalization;" that is, a theory devised by the collective Christian mind for conduct, but which in reality has its origin in the appeal of ritualism, symbolism, and other cult practises to primitive minds. But the objection to this view is that a "rationalization" can be subjected to critical examination and judgment and can be realized to be such. There are few who would charge Christianity and that part of it celebrated in the Eucharist with being false. If the suggestive power of

⁶ The New Psychology; ch.16; also cf. The New Psychology and Its Relation to Life.

symbolism is a sufficient explanation, "Why," we may ask with Balmforth, "should Baron von Hügel or the Dean of St. Paul's chase the same phantom as the Basuto or the Korean, and never see that it is a phantom?"⁷

In the Anglican observance the various elements and parts so blend with one another that their respective functions are performed without any one of them being singled out or having attention diverted to it. Even the celebrant is unobtrusive, always doing the routine, never the unusual or unexpected. There is no thrusting of himself between the worshiper and his awareness of God.

The objective appeal is also pronounced in the Anglican Communion, yet without the Roman limitations necessitated by their doctrine that the mass is the actual offering of the body and blood of Christ to God. In the communion service of the Anglican church there is a dramatic objective offering of worship by the worshiper to the eternal God; a fulfilling by his children of duties to the heavenly Father; a sacrifice of gratitude by the redeemed to their Redeemer. This is celebrated in several ways. The offering of alms represents the dedication of the possessions of the worshiper (and the life spent in earning his possessions)

⁷ Is Christian Experience an Illusion? p.109; quoted by Hudson: Psychology and the Church; p.137.

to the service of God and humanity. The offering of bread and wine suggests to the worshiper the consecration of all that nourishes and sustains his physical life, as well as "all life's joys and all life's sorrows (of which the Cup has so often and so naturally been taken as a symbol)".⁸ All of which declares in actions far mightier than words that these elements are only rightly possessed, used, and enjoyed when they are devoted to the work of Him from whom they come. The breaking of the bread suggests a solemn setting forth of the life of sacrifice made by Christ upon the cross, to which the worshiper responds with his sacrifice of praise and thanksgiving, offering himself, body and soul, as a reasonable sacrifice, holy and acceptable to God. This final self-offering of the individual in love to God and service to fellows is from the human and psychological viewpoint the natural reaction to the objective offering. It becomes the climax and conclusion of the entire service. The mechanical order of the service is rightly planned according to psychological standards.

The Communion provides for the further psychological urgency of some adequate gesture on the part of the worshiper. When the intensity of spiritual feelings rises to a high degree, some unusual outlet for the emotion is required: some extraordinary over-

⁸ Matthews: The Eucharist, An Anglican View, in Streeter's Concerning Prayer; pp. 317, 318.

ture or gesture, dramatic and symbolic. The Eucharist provides such an outlet in an artistic yet spontaneous manner which at the same time forms a check to excessive and misdirected emotionalism.

Furthermore the manner in which the Communion is received has psychological value. While the celebration is rendered corporately -- the celebrant representing the entire group of worshipers --, the reception is individual. Unlike the custom in Presbyterian and Congregational churches where the bread and wine are distributed among the members from one to another in a social way, the Anglican minister dispenses the bread and wine to each individual communicant kneeling before the altar. Thus to each one the Communion may have its own ministry and meaning. It becomes a personal rather than a social experience. It effects a direct relationship with God.⁹

While not as popular, nor as largely attended as are Morning and Evening Prayer, the Anglican communion service has in it those

⁹ This aspect in the observance of the Communion has a universal appeal, irregardless of the worshiper's personal denominational membership, that gives it a sense of reality. The author had directed to his personal attention the case of a distinguished British professor in a Congregational seminary who attended an Anglican communion service. He testified to an inner uplift, a feeling of security and peace as a result of receiving the Communion wafer from the hands of the priest. It was a feeling which seemed to let him rest back upon the authority, for the time being, of a superior who was ministering to his soul's need. That sense of security was directed at first toward the celebrating priest, but soon went beyond him to God whose minister he was.

elements which parallel in outer action the inner spiritual experience of devout souls worshiping before the majestic God in the sanctity of their religion. It possesses that which not only endears it to its participants but gives it a character of reality which attests its psychological soundness.

The services of Morning and Evening Prayer are no doubt the best loved of all religious services in the English language. In the Anglican church the two orders are required daily.¹⁰ Because of their great similarity they will be considered together. Morning Prayer, or Matins as it was designated in the Prayer Book of 1549, is a combination of the old hours offices of Matins, Lauds, and Prime of the Breviary of the Roman Church, while Evening Prayer, or Evensong as the 1549 Prayer Book knew it, is an abridgment of the offices of Vespers and Compline. Each order we are now considering falls into two easily recognized parts: Praise, and Prayers. Each also has an optional Introduction¹¹ (consisting of Sentences, Exhortation, General Confession, and Absolution¹²), and

¹⁰ This is not required in the United States, although the American Prayer Book heading is The Order for Daily Morning Prayer and The Order for Daily Evening Prayer. Services are conducted daily in cathedrals and some other places, however. Order as it is used in the title designation The Order for Morning Prayer really means Ordinance, it being the prescribed rule or form. It means more than does our usual use of the term to designate the arrangement or plan of a service, or the list of the successive items in it.

¹¹ It is required on Sundays unless another service follows immediately.

¹² Also the Lord's Prayer in the American service.

and a Conclusion (consisting of the prayer of St. Chrysostom, and "the grace of our Lord Jesus Christ . . ."). The new Prayer Book of 1928 restores the custom of the 1549 book by beginning matins with a service of praise. It opens with a series of versicles and responses.¹³ Then is sung or said at the morning service the Venite¹⁴, though it is omitted at night, followed by the appointed Psalms for the day¹⁵, each of which concludes with the Gloria

¹³ These verses (Ps.51:15;70:1) have been used from early times in the daily prayers of the Eastern church. They are:

V/ O Lord, open Thou our lips;

R/ And our mouth shall show forth Thy praise.

V/ O God, make speed to save us;

R/ O Lord, make haste to help us.

They are completed with the Gloria Patri, and,

V/ Praise ye the Lord.

R/ The Lord's name be praised.

¹⁴ Ps.95. This has been used from very early times in morning worship in both Eastern and Western churches. Athanasius in the 4th century and Augustine in the 5th both allude to it. For the Easter festival it is not used, but in its place a special anthem.

¹⁵ It is arranged that the Psalter shall be gone through each month in the services of Morning and Evening prayer. A table of proper psalms provides for every Sunday and for other special days of the year appropriate selections. This system not only has the advantage of using appropriate psalms, but the arrangement has been so well wrought out that in both Morning and Evening prayer for Sundays and special days during the year the entire psalter is read. Only seven (imprecatory, 14,35,52,58,59,70,108) are omitted. The old plan of 1662 of the day allotment of the appointed psalms continues for the undesignated week-day observances of Morning and Evening prayer, as in the past, although the minister may at his discretion use other selections. If a worshiper attends regularly the Sunday services only he will in the course of a year read the whole psalter. The American Prayer Book, too, has designated Psalms for all the Sundays of the church year and for special occasions, as well as proper psalms for particular days and seasons, though the selections differ from those of the Anglican Book. The American Book omits seventeen psalms during the course of the year.

Patri.¹⁶ The appointed lessons¹⁷ for the day, from Old and New Testaments, their designated Canticles and the Creed follow in order.

The prayers fall into two parts separated by the anthem, the first of which is always required, but the second is optional. The first part, which ~~bears~~ some resemblance to the old hours office of Prime, is introduced by the Anglicized Dominus Vobiscum and Kyrie between the minister and the people, and the Lord's Prayer, then another responsive supplication petitioning for mercy, the ministers, the people, peace, and purity.¹⁸ The Collects, three

¹⁶ The direction for such use of the Gloria Patri dates from the 1549 Prayer Book. Stephens explains it as follows: "By the repetition between each Psalm of the fundamental doctrine of the Christian faith, the Jewish Psalms were turned into Christian hymns, to be interpreted in the light of Christian revelation." (Helps to the Study of the Book of Common Prayer; p.43.)

¹⁷ In the Calendar, the Table of Lessons is arranged according to the weeks of the ecclesiastical year and all lessons, save those of the immovable feasts, are prescribed therein. For the others are designated proper lessons. The table provides for the reading through of the Old Testament for the most part during the year, and the reading through of the New Testament twice in that time. (The American book follows a similar plan, although considerable latitude is allowed in deviating from it. If only one service is held on a Sunday or holy day the minister may read from either morning or evening lessons; or at evening prayer he may substitute for the second lesson the gospel for the day; or at his discretion he may omit entirely from evening prayer one lesson and its canticle. On days when no proper lesson is designated he may use any lesson from the same week in the calendar. Besides the calendar and the regular holy days the American book also provides A Table of Lessons for Special Occasions that varies from the regular calendar table.)

¹⁸ Very likely adapted from the hours offices of Prime and Compline.

in number, which follow, are invariable in the service. The first is always the Collect for the day, being the one appointed for use in the Communion service, the second is for peace, though a different form from that of morning prayer is used in the evening, and the third in the morning order is for grace, while the evening one petitions aid against perils.¹⁹ The service may end at this point, with the prayer of St. Chrysostom²⁰ and "the grace of our Lord Jesus Christ," which is quite fitting. The morning collect for grace to live well is uttered just as the worshipers are about to depart for the labors and temptations of the day, while at the end of day it is an appropriate prelude to repose to pray to be defended from all perils of the night. Both the prayer book of 1928 and the American book allow the service to conclude at this point, if the minister deems it desirable.

In the Anglican service following the collects, while there are

¹⁹ The morning collect for peace is from the Sacramentary of Pope Gelasius (A.D. 492) and was used in Lauds. The evening collect for peace is from the same book, also being used at Vespers, in the Litany, and as a special Thanksgiving mass. The collect for grace is from the Sacramentary of Pope Gregory the Great (A.D. 590) used in Prime. The collect for aid is another from Gelasius used at evensong. In the Sarum Breviary it was in the office of Compline.

²⁰ The so-called prayer of St. Chrysostom is found in the Liturgies of St. Basil and St. Chrysostom, but not in the oldest copies of either. Its real author is unknown. Cranmer put it at the end of the Litany in 1554. It was added to matins and evensong in 1662. The Grace appears in some very ancient liturgies. It belonged to the hourly office of Tierce (9:00 a.m.).

no specifically designated prayers, additional prayers and thanksgivings are provided, and may be employed before the two final prayers of conclusion. In that place may also be used the Litany on Sundays, Wednesdays, and Fridays at morning prayer, or on any other day at the discretion of the minister. The Litany²¹ is a penitential service of prayer which is recognized as the noblest work in the whole range of liturgical literature. It is composed of five parts: Invocations addressed to the Trinity; Deprecations or petitions for deliverance from special forms of evil; Obsecrations or petitions pleaded on the merits of the mediatorial work of Christ; Supplications and Intercessions; and Conclusion which

²¹ The Litany is of special interest since it marks the beginning of the English Prayer Book. It is the first of the English prayers to have been put in the native tongue and authorized for use. It contains not only marks of Pre-reformation litanies but also shows some original and independent work. In 1544 while England was engaged in serious trouble with both Scotland and France, "and while the hearts of Englishmen were filled with anxiety, Henry, whose character, however shamefully discreditable, was marked by a strong vein of religious, or, if the term be preferred, superstitious sentiment, gave order for 'general processions' (i.e. litanies) 'to be said or sung with such reverence as appertaineth' in all cities, towns, churches, and parishes of the realm, to the end that God would allay the 'most cruel wars, hatreds, and dissensions' that prevailed so widely. But in this case we have the beginnings of a great change in the worship of the English people. 'Forasmuch,' say the royal letters, 'as heretofore the people, partly for lack of good instruction and calling, partly for that they understood no part of such prayers or suffrages as were used to be sung and said, have used to come very slackly to the procession when the same have been commanded heretofore, we have set forth certain godly prayers and suffrages in our native English tongue.'" Wilkins' Concilia, iii.869; Cranmer's Remains and Letters (P.S.), p.494; quoted by Dowden: The Workmanship of the Prayer Book; pp.141,142.

Dearmer calls The Second Litany.²² When used the litany closes with the prayer of St. Chrysostom and the "grace of our Lord Jesus Christ."

Like the Communion the Anglican services of morning and evening prayer meet the test of being psychologically sound. Their chief concern is with praise to God and petitions of him. The worshipers come to bring these in psalms and canticles of praise. Notes of gladness and gratitude abound. Especially effective is the seasonal Invitatory provided to precede and follow the Venite for use on festal days and special occasions. It is a short verse stating concisely the theme of celebration. For example on Christmas Day the invitatory is "Alleluiah, Unto us a child is born: O come, let us adore Him. Alleluiah." It has the psychological advantage of using the thought of the season as a means of gathering up attention and relating it to the worship at hand.²³ Since the Venite concludes with the words, "We are the people of his pasture,

²² The Art of Public Worship; p.63. Because it contains the Kyries, the Lord's Prayer, and a further Supplication of three sets of versicles and collects. For sources cf. Dowden: op.cit. p.147.

²³ In this connection it is well to note the improvement to the present service over that of 1662 in the omission of the final four verses of the Venite about the wilderness temptation and the Lord swearing in his wrath. That bit of vindictive Judaism had rasped on the spiritual sensitiveness of many worshipers and was an annoyance preventing a calm continued flow of the worship experience.

and the sheep of his hand," and the Gloria Patri follows appropriately, the minds of the worshipers surely are attuned to present their offerings of praise in psalms and canticles.

From a psychological viewpoint there is a valid criticism here, however. The appointed psalm selections are too long to keep the undivided attention of the worshiper during their rendition. It is difficult to focus the attention continuously upon one thing for the length of time required to render the average selection of psalms for the day. Shorter assignments ought to be provided. The method of antiphonal reading of each verse by the separate sides of the congregation, instead of alternate readings between minister and people, would not only engage the attention of all, but give real meditative value to the exercise.²⁴

As the worshipers pause in their offering of praise they hear the Old and New Testament lessons²⁵ in which God responds to their

²⁴ To get the antiphonal effect in the reading of the psalms the verses ought to be divided at the colon, where the concluding part repeats or balances the thought expressed at the beginning of the verse. Then instead of a dialogue between the minister and people there will be the alternate reading from the two sides of the congregation. One side affirms the statement; the other side confirms it. So rendered the one-time meaningless "responsive reading" or chanted duet between minister and choir takes on a meaning that gives reality to the exercise.

²⁵ It would no doubt contribute to better attention and increased interest if shorter (Continued in footnotes, next page.)

praise, speaking of duty and privilege by exhortation, warning, promise, or example. How natural that each reading should be followed by another joyful expression from the people -- a canticle of praise -- and the completed readings by the recitation of the creed by them, a fitting response indicating their re-affirmation of the truths just heard. Then they are in position to present their supplications. They have offered praise; they have listened to the instructions of God; they have re-affirmed their loyalty and allegiance. Surely they may now present their petitions for peace and grace, then for ruler, clergy, people, or other desired causes or needs,²⁶ and retire with the blessing of peace in their hearts.

The compilers of the prayer book planned perhaps wiser than

²⁵ (Continued from page 70) selections were made. This could be done by abridging so that repetitions, unnecessary parts, and much of the un-Christian ethics of the Old Testament are omitted. The appointed selections of the gospels and epistles have the distinct advantage of presenting a single thought in a brief reading that lays its claim before the attention has a chance to be diverted on account of weariness. There is no good reason why such a plan could not be applied to all the lessons.

²⁶ The list in the 1928 prayer book includes prayers for: King, Those in authority under him, the Royal family, Parliament, the British Empire, Clergy and people, Ember weeks, Increase of the ministry, Missions, Unity, Use during vacancy, Sunday observance, Confirmation, Convocations, Assemblies, Schools, Sunday Schools, Universities, Election, World peace, League of Nations, Seafarers, Industrial peace, Rogation days, Seasonable weather, Dearth and famine, Sickness, War, Sick and suffering, Hospitals, All conditions of men, Faithful departed. The list closes with this instruction: "If it is desired to pray for other needs, it shall be sufficient to say, Let us pray for . . . and silence shall be kept for a space. Then shall follow: V/ Lord, hear our prayer; R/ And let our cry come unto Thee."

they realized. Living in an age when God was regarded as the Sovereign of the universe, and conceiving of duty to such a ruler in terms similar to those exacted by the monarch of their kingdom, their order of approach to God resembled the court formula by which one found access to the king; namely by the formal words of address and approach to his majesty (the Prayer book's praise to God); the word of favor from the monarch (the lessons); and the presentation of the desired petitions (the supplications). While the content of the prayers is couched in language that, but for its familiarity and association from constant use, suggests address to a monarch whose favor must be sued, and some of the petitions are colored by the historical atmosphere of the seventeenth century, nevertheless the prayers are well nigh universal and timeless in their embrace, for they cover needs that are not peculiar to any one people or century: the need for peace, and grace, and favor upon dear ones.²⁷ Moreover each prayer, since the 1928 re-

²⁷ This is more especially true since there has been inserted in the present prayer book its "occasional prayers and thanksgivings," as well as the privilege of free prayer by the minister at the close. Before this was done the service was subject to criticism, such as that of Milner-White, an Anglican clergyman, who writes, "The Prayer Book in a peculiar way reflects the mind of the church to the nation. It is the public programme of British institutional Christianity . . . that we bring to the throne of God. Men mark that these interests are curiously remote from those of an eager and well-meaning world. . . the problems of labor press upon us, and vast Christian issues hang upon them, but the Prayer Book cares . . . for none of these. . . If only a litany of labor lay within its covers . . . the mere fact . . . would make it . . . a general routine order; the conscience of church people would be insensibly and surely taught and moved." (The Church in the Furnace; quoted by Vogt: Art & Religion; p.39.

vision, is provided with a bidding sentence, and a set of versicles, whose use is optional with the minister, but which enlists not only the attention but the coöperation of the worshipers in a valuable psychological procedure.

As with the Communion the formal arrangement and order of Morning and Evening Prayer closely approaches the psychological process in consciousness during the experience of worship. This is true whether in the sixteenth century, or the first, or the twentieth, whether subjects of a king, or slaves, or free citizens and members of a happy family. (1) It begins with a desire for approach to God, or fellowship with him. But disturbed by an anxiety lest something foreign to his character has entered into the experience of the worshiper which threatens to mar the efficacy of the offering he desires to make, he resorts to the process of penitence by which is released to his soul a fresh sense of harmony with God. (2) Now he is ready for the presentation of his offering of praise or possessions, or both. (3) There then results a reaction of quiet passivity during which he is receptive to the truth declared. (4) He arouses to activity again as he pours out his longings for those things desired, which led him to make his initial approach. (5) After this relief of emotional pressure he is calm and happy in the resultant peace and harmony of mind which prevail.

So the Anglican liturgy, both in the communion service and in

the orders of morning and evening prayer, fits naturally into the worship experience of its people. It thus secures a hold on their lives and affections equal to, if not surpassing, anything of its kind in the whole realm of sacred liturgies.

When it comes to a consideration of Anglican ceremonial no apology is necessary, whether on psychological, moral, or aesthetic grounds. As is true of the varied views about the Communion held among Anglicans, so is it with their convictions about ornaments and ceremonial.²⁸ Some would load down their services with all the lavish trappings and innumerable embellishments in use at the time, and immediately following, when under Henry VIII the transition was made from the Roman to the English church. Others would strip their services bare of everything save the irreducible minimum absolutely necessary for the decent conduct of public worship. But herein is the strength of the Anglican church, that within its fellowship there is room for each group. Although a lengthy section could be given to the accouterments and paraphernalia allowable in Anglican worship, since such is not a constant factor in every church we shall pass it by and proceed at once to

²⁸ Technically "Ornaments" refers to the various articles used in the conduct of the church services and its ordinances. It includes vestments, books, cloths, chalice, paten, etc. In a larger sense it may refer to the equipment and furniture of the church. "Ceremonial" would include the particular arrangement of the church, as well as imply certain gestures.

the psychological implications of the Anglican ceremonial.²⁹

Ceremonial is meaningful. In its origin it was born of necessity. In its continuance it is suggestive and inspirational. Inasmuch as religion, which deals with the spiritual, must be approached through the physical, some corporeality is essential as a means of embodying truth. Behind ceremony lies reality: some great ideal, or doctrine, or way of thinking. Ceremonies did not necessarily originate as something graceful or pleasing to the eye, but because of meaningful experience. Ceremonial arises out of practical need. It is utilitarian. Something is to be done. It may be done in any one of several ways. Ceremony is the way of doing it, good or bad. It is a habit developed; usage gives it sanction; and in time it comes to be followed as rigorously as a code.

Frere suggests three types of ceremonial: utilitarian, interpretative, and symbolic.³⁰ Utilitarian ceremony is foremost of

²⁹ For an extensive discussion of Anglican Ornaments and Ceremonies see: Staley: The Ceremonial of the English Church; Collier: Eccles.Hist; pt.ii,bk.iii, folio 191; Rationale Divin.Offic; lib.iii,cap.3; Eland: The Layman's Introduction to the Book of Common Prayer; Frere: English Church Ways, and The Principles of Religious Ceremony; Blunt: Ann.Prayer Book; Gwynne: Primitive Worship and the Prayer Book; Eccles: The Ornaments Rubric: Its History and Meaning; Gee: The Elizabethan Prayer Book and Ornaments.

³⁰ The Principles of Religious Ceremony; pp.92,104,127,140ff.

all the classes. It prescribes the manner of best doing the thing necessary to be done. The Processional and Recessional are examples of this type, as means of orderly entrance to the services and departure from them. Interpretative ceremony, which by appealing to the eye claims the attention, helps the observer grasp the idea. Sometimes it is an attempt to interpret a mental state. Sometimes it is accompanied by words acting as an interpreter. Postures of devotion are an example. Then there is symbolic ceremony in which some fresh ceremony is brought in not otherwise essential on other grounds, which not only serves as a present symbol but likewise introduces a new idea not before present. An example is the action of Jesus breaking the loaf at the last supper. This introduced the new idea of his crucifixion. Another example is the custom of burning candles or lamps not alone for their light but also as an expression of joy. In its development ceremonial becomes ecclesiastical etiquette. Thus were torches, incense, lights, the order in processions and recessions, the kiss of peace, and elevations introduced into the service.³¹ It has frequently happened that a ceremony having its beginning in some utilitarian or interpretative purpose, in the course of the years loses its original meaning, but being retained as ceremonial acquires another meaning.³²

³¹ Cf. Frere: *op.cit.*, pp. 25-27.

³² In the ancient church elevation was a natural act of uplifting to God; in the mediaeval church it was to show the sacrament to the worshipers.

From the psychological viewpoint ceremony contributes much to Anglican worship. Its requirements in action or following with the eyes on the part of the worshiper not only enlists his attention but very effectively introduces mental states or emotions, which in the past have been associated with worship and now are conducive to reproducing the experience. Of course ceremonialists and ritualists justify their ceremony on other grounds, as "primarily to be used in order to give public homage to God as our Saviour and Lord, and in acknowledgment of our dependence upon Him,"³³ and are reluctant to speak of any subjective effect upon the worshiper as other than of secondary importance.

There is no question but that worship is stimulated by the Anglican ceremonies in anyone who is a regular worshiper in that church. The vestments of the clergy, distinctive and rich, suggest the majesty and dignity of the Deity whose ministers they are. Well appointed buildings, correct ceremony, perfectly ordered services cannot but influence the worshiper's thoughts, suggesting the high and holy character of a perfect Deity to whom they are directed. The postures, frequently changing: kneeling, standing, sitting, which the worshiper employs in his devotions, stimulate reverence, for that emotion arises as readily from significant bodily activity as from the exercise of reason. The stately dignity of his prayer

³³ Staley: The Ceremonial of the English Church; p.13.

book services with their measured sentences, restrained, chaste, and rugged, in no small degree enriches the quality of his concept of God. The Anglican ideals of the majesty of God and the sanctity of their religion are in no small measure due to the ceremony, architecture, and style of the worship appointments.

Dearmer sets a three-fold standard for good ceremonial and its appreciation: knowledge; common sense; and understanding of beauty.³⁴ The Anglican worship is fortunate in possessing all three requirements. It has a knowledge built upon centuries of experience. It has a practise tempered by common sense which is able to restrain or to utilize; and it has an inherent, almost intuitive, understanding of beauty. These factors combine to produce a religious ceremonial not only admirably suited to the temperament of the worshiper in the Anglican church but likewise effective in interpreting and expressing his spiritual experience.³⁵

³⁴ The Art of Public Worship; p.99.

³⁵ Possibly non-liturgical churches which have frowned upon Anglican ceremony from doctrinal reasons might well inaugurate a fresh investigation of it from the viewpoint of psychology, especially since many men from non-liturgical churches, who have failed to find a satisfying experience for their needs in the plain worship services of those churches, seem to find it in the elaborate ceremonial of certain fraternal organizations.

II

From the psychological point of view there are in the Anglican worship several values of high merit as well as some points of weakness, both of which should receive our criticism. At the outset, the atmosphere of devotion created by liturgy, language and environment is significant. Spiritual ideas and aspirations are perfectly expressed in the choicest language of British literature. In range of religious ideas and depth of feeling expressed in profound yet sympathetic utterance, and in form of grace and power, the Anglican liturgy has no rival. In this respect there is no comparison possible between it and free services where the minister must make his own prayers. Rare is the spiritual leader who, week by week, can put such high devotional experiences into *language* ~~the~~ ^{as} chaste ^{and} beautiful ^{as that} language found in the Prayer Book. Then there is the suggestion of uplift, aspiration and prayer in the very buildings set aside for worship which invariably are Gothic in style, with vaulted roofs and pointed ceilings. The thoughts of the worshipers are lifted above themselves. The great altar, which is the center of vision, and the middle aisle leading to it, serve to call men and women from the immediate and secular to the Eternal. All these -- altar, arches, liturgy, rhythm, silence -- blend with the dignity and beauty of the building and in a mystic language which needs no interpretation speak to each worshiper the refreshing and enobling message of God. Moreover they emphasize the importance of worship as praise to God. They imply that wor-

ship in itself is something important and significantly worth while. The sermon may be poor, or there may be none at all, the Eucharist can be celebrated or omitted, but there has been virtue for the worshiper in meeting with his fellows to give praise to the living and true God and in experiencing His presence. It is a good thing to do, and an end in itself; and the Anglican liturgy by its long usage makes this a natural experience.

The ritualistic worship of the Anglican church which provides for congregational participation is another important value, for it forms a significant bond of union. It tends to merge the various individualities of the worshiping group into a unit until mental activity becomes that of the group-action type. That is accomplished by such unison acts on the part of the group as singing, united movements, postures, recitation of psalms or creed and responses. Even the worshiper who may be somewhat indifferent to the service at first, if he enters into the concerted activities engaging those who are interested, soon finds himself sharing their feelings and responding more easily to each succeeding situation. Through the power of suggestion the individual loses for the time being his attitude of critical judgment and becomes one of the group. Then too, congregational participation which allows its worshipers to take part, not as individuals but as a group in the responses, the Lord's prayer, litany, psalms and creed has the psychological advantage of keeping the attention from wandering

since the worshipers are repeatedly called upon to take an active part together. But it has the greater psychological value of keeping foremost the idea of the worshiping group. This is in contrast to the custom in some non-liturgical churches which, insisting on the common priesthood of all believers, permit the individual participation of various members in different parts of the service, whose promiscuous activities not only attract the attention of other worshipers to the intruding personality but break the idea of a corporate worshiping group. It is in the light of the psychological fact inhering in the group-action of Anglican worship and its tremendous cohesive influence that the student of history may well wonder if the Book of Common Prayer has not been a profound unifying force in the British Empire.

A further value in the Anglican worship is its balanced symmetry. There is an impartial proportioning of the elements of worship to care for the various moods and needs of the worshipers. Confession, pardon, thanksgiving, supplication, intercession, praise, and instruction are well balanced. Also there is considerable variety in the opening sentences, scripture lessons, and collects. Compared, Sunday service with Sunday service, it is doubtful whether the average non-liturgical worship would contain as varied materials in these respects as the Anglican. Stereotyped forms of prayer and favorite scripture passages, unchecked by prescribed forms and calendar, unintentionally and unconsciously re-

peat themselves in non-liturgical worship. The Anglican service will have a hundred different selections from both Old and New Testaments during the course of the year at the Sunday observance of morning and evening prayer. Although in the order of 1662 there was some repetition of the psalms, that has been remedied in the revision, which provides for the covering of the entire psalter in the year. There is a fresh collect for each Sunday of the year, as well as for the holy days.

Likewise, many of the elements common to the most widely differing groups of churches are combined in the Anglican liturgy. Heiler, quoting Frederick von Hügel, calls Anglicanism "a compromise between Calvinism and its bête noire, Roman Catholicism."³⁶ A wealth of liturgy of the early church has been preserved in the Anglican order, even if it is true that "over all these hovers the shade of the Genevan zealot."³⁶ That the Anglican church has a place in the Christian world and a great contribution to make lies in the fact "that it gives room enough, both in its worship and in its church life in general, for the Catholic as well as the Protestant (evangelisch) religious ideal. If today, under its roof, the tender piety associated with the mediaeval Cult of the Reserved Eucharist can find a home alongside of the austere Protestant Cult of the Word, that clearly shows that the manifold variety of the

³⁶ The Spirit of Worship; p.108.

~~of the~~ forms of worship in no way derogates from the unity of the Church of Christ."³⁷ This is both the greatness and the uniqueness of the Anglican Church. The very variety and impartial balance of elements has the effect upon the worshiper of drawing him out of his own individual preoccupations of mood into a consciousness of the corporate worshiping group with its common needs and moods. There has been sufficient recognition of his own need to meet his particular case, but the worship has not stopped there. The worshiper is not allowed to dwell long on his own condition. He is a part of the whole group and soon he is led into a consciousness of the whole body in the worship of God who meets all their needs. In an age when the world desires to be neither wholly Protestant nor wholly Roman Catholic, the Anglican church in its worship seems to occupy a most fortunate position to point out the very thing people are groping for: a "reasonable, free, and evangelical Catholicism."³⁸ There is a retention in the Anglican worship of that which is beautiful and real of the past, and at the same time a virile realization of the spirit of modern Christianity, while often non-Anglican worship becomes one-sided, and though sincere, loses its richness and fulness, since but few emotions, or perhaps only one, has had expression. Whatever may be the deficiencies of the Anglican worship due to a variety of elements, there is never-

³⁷ Heiler: Op.cit., pp.108,109.

³⁸ Dearmer: The Art of Public Worship; pp.115,116.

theless an important value there.

Its familiarity constitutes another of its values. The Anglican knows his order of worship. He never worries about what is next in the service. He is undisturbed by an unfamiliar outline, or by a printed sheet with which he has to fumble. He can concentrate his attention on the prayers as they come without being startled by an unexpected announcement of something foreign to his own thought, or without being led into a critical evaluation and judgment of some jarring note,³⁹ as is frequently the case in a service with extempore prayer. The repose which results from such familiarity is a decided element of advantage in entering into the spirit of worship. It is akin to the relief of anxiety and disturbed emotions which the confession and absolution effect. It is that sort of confident relaxation and "at-homeness" which one experiences on entering the house of a friend, where each is mutually understood and appreciated. While there is this element of familiarity, there is in the Anglican service no suggestion of lack of dignity or reverence. The value lies in the happy union of the two.

The worship is on the whole both simple and real. It is the simplicity of the scriptures, the abundant use of which in the liturgy has left an unmistakable impression upon both clergy and

³⁹ Cf. Streeter: Concerning Prayer; pp.284,285.

laity. The regular yearly course of reading, covering the entire Bible in the simple, direct, dignified, Elizabethan language of the sixteenth century, gives a distinguishing characteristic to the Anglican worship. The words are short and simple, chiefly of Anglo-Saxon origin. Though largely translated from the Latin, Latinized English is conspicuous for its absence. This simplicity makes for reality. It is the reality that relates the every-day experiences of life to the great Eternal. Every appeal of the Anglican worship, whether to confession or to Communion, to thanksgiving or to praise is so direct and clear, and every thought embodied in it so noble, so soul-searching, and yet so simple, that each leads at once to the fundamental Reality of life and in so doing gives to the Anglican service one of its richest values.

There must be pointed out, however, some violations of this principle of reality. I refer to the over-exaggeration and unreality of such expressions as these in the General Confession: "We have offended against Thy holy laws," "there is no health in us," and "have mercy upon us miserable offenders." The confession in the Communion service similarly offends: "We acknowledge and bewail our manifold sins and wickedness . . . the remembrance of them is grievous to us . . . the burden of them is intolerable." It is to be doubted whether the average worshiper really feels as the full meaning of the words indicate. More often that is foreign to his experience. And anything which is unreal has no place in

the worship of God, and especially in that part claiming sincerity in asking him for pardon.⁴⁰ The unreality that Dearmer pointed out,⁴¹ which existed prior to the book of 1928, in the fact that every morning the worshiper was required to pray "that we may hereafter live a godly, righteous, and sober life," when he knew that the same afternoon he would acknowledge, "We have erred, and strayed from Thy ways . . . there is no health in us" has been partially remedied in the provision that on week days at morning or evening prayer, or at both, the General Confession may be omitted. There was a subtle suggestion in such procedure that was psychologically unsound, as well as actually untrue, namely, that the "sustaining power" of the "Almighty and most merciful Father" to whom the prayer was directed was limited to eight hours or less. The present Prayer Book remedies this weakness by removing the opening sentences, the exhortation, confession, and absolution from the regular body of morning and evening prayer, thus restoring the order of 1549, and placing them in a previous section entitled, An Introduction to Morning or Evening Prayer. The rubric makes these required only on such Sundays as are not principal feasts before both morning and evening prayer, and then only when some

⁴⁰ This criticism applied also to the Exhortations to Communion appearing in the order of 1662, but which have been removed from that of 1928; for though they contained wholesome instruction, nevertheless they were unsuited to the mental outlook of the 20th century.

⁴¹ Op.cit., p. 78.

other service does not immediately follow. The old forms of exhortation, confession, and absolution are given, but are required only for Advent Sunday and the first Sunday in Lent. There is a shorter alternate form which may be used on other occasions, while the exhortation may be omitted altogether, substituting after the opening sentences the words, "Let us humbly confess our sins to Almighty God."⁴²

There has been a further commendable effort in this book to relate this part of the service more vitally to the experience of the worshipers by including seasonal opening sentences for Advent, Christmas, Epiphany, Lent, Passiontide, Good Friday, Easter Even, Easter Day, Ascension Day, Whitsunday, Trinity, Saints' days, New Year's, Harvest, Time of trouble, and national observances.⁴³ This improvement is a great advantage psychologically, since heretofore there has been nothing preceding the psalms for the day to discriminate Advent from Trinity or Christmas from Easter Day.

There is a further criticism to be lodged against the confession.

⁴² The American Prayer Book also allows this sentence. Likewise it permits a passing from the opening sentences to the Lord's prayer. It allows also that the Lord's prayer may be used preceding the collects, with an immediate passing from the opening sentences to the versicles and responses preceding the Venite and psalms.

⁴³ For example, the sentence for Good Friday is "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." The American Prayer Book provides these seasonal sentences, too.

Nor is the Anglican church the exclusive violator in this respect. Practically every church in Christendom uses a confession somewhere in its regular services. (Perhaps in the face of such universal practise it is the writer who is mistaken rather than that the custom is at fault.) But it appears psychologically unsound for the confession of sins to monopolize the beginning of every service of worship. When occasion calls for it, it is admirable, as when the worshiper is under a conscious sense of sin. Then he needs his mind cleared of anxiety to be free for the great work at hand of bringing worthy praise to God. When such is the case the confession and absolution fulfil that necessary function. But to use them every time and exclusively implies that there is no other mood in which one can come to God in worship. It ignores some of the great facts of Christian experience. It fails to recognize the possibility that other impulses may urge the worshiper to come to God with his praise, such as gratitude, or joy, or a newly found happiness, or deep grief, or an overwhelming crisis, in none of which there may be any consciousness of a sense of sin, and the mood of penitence if assumed is artificial and insincere.

Some critics defend the place of the confession on the psychological principle of alternation.⁴⁴ It is the first reacting mood of humility and abasement following a realization of the presence

⁴⁴ Cf. Vogt: Art & Religion; ch.xv., Modern Worship; ch.iii; Sperry: Reality in Worship; ch.xiv.

of God who is being worshiped. Isaiah is held up as the true prototype of every worshiper.⁴⁵ Humility is a commendable virtue, but it is not the only reaction one may experience even in response to the consciousness of the immediate presence of God and the sense of his holiness. There can be a reacting mood of rebellion, or of aspiration for the acquirement of a Godlike character for self. Or shall we say that penitence is the only possible manifestation of humility? A child in the presence of his parent, in whom he has implicit trust, may be quite humble and yet have no feeling of penitence. He may be exuberant, or wistful, or confiding, or entreating, or adoring, or grief-stricken, or sociable. He can be humble and at the same time respond in any of a dozen other attitudes than penitence.

If I may make a constructive suggestion, I should propose an Introduction to Morning or Evening Prayer which would allow for a general participation on the part of the worshipers. It would preserve the seasonal invitatory; then would follow a series of versicles and responses expressing consecutively a variety of moods -- penitence, joy, sorrow, aspiration, fellowship, and perhaps others -- blending into a common desire to worship and an invitation to silent prayer. Thus with its expression of varied moods it would meet the spiritual condition of every person present

⁴⁵ In his experience as recorded in ch.6:1-11.

and turn each mind into a united attitude for worship. Such an introduction would precede the regular worship. The season of silence would permit the minister to retire, so he could enter again with the choir in processional for the regular service.

It is probable that the General Confession coming out of an age when the church was under the domination of emperors and the fear of kings reflects, in its daily use, a similar view of God, and is a device of worship to help remove the spiritual "inferiority complex" of the worshipers. It is quite true that it reflects the current theology of "other-worldliness" of the ages in which it was produced. Temporal and physical existence was merely casual and preliminary. The escape of hell and the attainment of heaven in a future existence over-balanced all lesser concerns. The frequent abasement of the soul in repeating the confession was a sort of insurance policy guaranteeing both. Or more often it was used as a sort of magical formula, whose mere incantation was sufficient to allay the worshiper's fear of being consigned to everlasting torment.

I do not mean to suggest that penitence should have no place in public worship. It should have a frequent place. But it need not be prominent in every service, nor monopolize the attention each time one seeks to worship. Whenever the confession does appear it ought to have three specific objectives. (1) It ought to

allay the anxiety in the hearts of those worshipers who bear the conscious burden of specific sin, and feel the need of its absolving. (2) It ought to be more particular in its specifications of sin, rather than general, in order to prick the complacent conscience of the guilty that they may realize their wrong and seek forgiveness. For after all, sin is not some intangible abstract generality, but a concrete and particular fact. "'Make us open-minded,' is not as good as 'keep us from narrow pride in outgrown ways, blind eyes that will not see the good of change, impatient judgments of the methods and experiments of others.' To say, 'We confess sins of speech' is not so stimulating to penitence as to say, 'We find it easier to speak ill than well of others.'"⁴⁶

We are living in a time of fairly general callousness to sin. There is little sensitiveness of conscience on the matter. The scientific spirit and the new psychology have given different conceptions than those formerly held. Not many worshipers would be guilty of the grosser sins of the flesh, but there are other sins. Anything which, coming into one's life through neglect or lack of effort or voluntary invitation, results in a failure to attain his best-- what one might attain, or could attain, but does not -- is "missing the mark" and in its realest sense is sin. Of course no mere repetition of words of a General Confession will forgive such sin. It may arouse the worshiper to a consciousness of sin, and penitence

⁴⁶ Coffin: In a Day of Social Rebuilding; p.99.

for it, and result in a determination and activity to begin to try to realize his best, while the regenerating power of his religion enables him to overcome and attain. (3) The confession, as the united expression of a corporate group engaged in worship, ought to include the sins which cannot be laid to the direct charge of any individual but for which society as a whole is responsible.

The New Prayer Book (1928) has good psychological value in its arrangement of the service for the confession. It is made introductory to the prayers which follow. Such an arrangement suggests a preliminary preparation of minds and hearts for a great transaction soon to take place, that of bringing the offering of worship to God. It has an anticipatory effect. It enlists attention. It gathers many and varied individual thoughts into a common and corporate purpose. Especially is this true if it precedes the processional of choir and ministers to their usual places. It is easy to imagine the thrilling effect upon a congregation of worshipers when immediately following such penitent preparation the choir and ministers come in stately procession singing a hymn of adoration to God. The result would be no less effective if the introductory service included expressions of various moods such as I have suggested in a preceding paragraph. Every possible attempt ought to be made to remove from worship anything that suggests insincerity or unreality. Especially should such attempt be made by a church whose worship on the whole is as satisfying and

spiritually real as is the Anglican. The place and form of even as ancient a prayer as the General Confession can be no exception to stand in the way of worshiping in spirit and in truth.

Another criticism, made purely on the psychological ground of unreality, is directed against the use of the Creeds -- the so-called Apostles' Creed in the orders of morning and evening prayers, and the Nicene Creed in the Communion service. It was not until the fifth century that any creed appeared in the services of the church, except at baptism. There it represented the summary of the catechumen's instruction. Until the Reformation the Apostles' Creed was used only privately at divine services, there being no creed at all in Evensong or Matins. Therefore it would not be a break with antiquity to omit it.

It is not on historical grounds, however, that I object to the use of the creeds, but rather because of the intellectual difficulties which many of the younger generation of worshipers have with them. These young people have made such contacts and have become so familiar with modern scientific conclusions and the results of critical historical research that they can no longer hold to many of the creedal statements. Honest doubters of that sort cannot be helped to faith by the rigid requirement of regularly repeating what they cannot believe. Even the process to them smacks of gross insincerity and unreality.

Again, there are others, not necessarily doubters, who find the phraseology obsolete, the meaning obscure, and the ideas foreign to their experience. As an example, many are confused by and do not know the meaning of the expressions, "He descended into hell," and "the holy Catholic Church." If religion is vital and worship a reality, then there is not only no occasion, but it is even perilous, to rely for their expression on something obsolete, unintelligible, and foreign to experience. Though intelligible to ecclesiastically trained leaders and to students of history, many of the expressions of the creeds are extremely vague, and as they are recited leave no definite impression whatever in the mind of the average worshiper.⁴⁷ This is true both of the historic creeds and of one formulated for some special occasion. On the double count, then, of unreality and of vagueness I criticize adversely the use of the creeds in the Anglican worship. It is no mere academic and intellectual claim I am pressing. It is rather a statement in view of the fact that many people remain outside the Anglican fellowship who would gladly share in its worship if it did not deny reality and require intellectual dishonesty on their part.

On the other hand if the objections I have raised against the

⁴⁷ Possibly there would be an exception to this on the part of one who had been recently defending his creed in a heated controversy. He would no doubt give especial attention to its recitation.

creeds could be removed and the faults remedied, there would be psychological value in their recitation. In the affirmation of strong positive statements there is a creative force of suggestion which makes the worshiper less susceptible to temptation and stronger in his resolutions for the right. The regular affirmation of any statement firmly believed becomes a source of creative power and influence.

It may be argued, of course, that the creed is not essentially intended as a literal statement of belief in its designated articles. Rather, it is a great symbol of the spiritual experiences of the Church -- a link with the historic past which found it an expression of a vital faith; a cherished legacy for the present as a monument and reminder that the church conserves the spiritual values and convictions of every age. There is in this sort of exercise a great emotional stimulus. It corresponds to the effect on the mourners at a funeral when Psalm 23 or St. John 14 is read. These passages have comforted sorrowing hearts throughout the Christian ages. Such a defense of the creed, however, is from an idealistic point of view, and cannot be defended usually from actual experience or realized fact. Such a view of the creed comes to be held only after definite instruction or study, giving an insight into its history, its influence, and its meaning to the church through the centuries. And the people who have the most difficulty with the creeds are the very ones not so trained: either those who are young

in the faith, or who have not been won to it.

The origin of the creed in the Anglican worship is revealed by its position in the service, immediately following the reading of the lessons. It indicates an acknowledgement of God who has spoken in the reading, as well as a reaffirmation of trust in him and his revelation. This sort of exercise of faith in worship is wholesome and psychologically sound. As the late Dr. Simpson, in his Chalmers Lectures in Edinburgh, pointed out, such an utterance by a congregation of worshipers has two effects: "(1) It confirms the faith of the individual members of the group, and (2) it propagates the faith."⁴⁸ This implies, of course, that the statements are intellectually acceptable to the worshipers.

It may be claimed, however, that the creed is not binding upon the individual conscience. It is merely the instrument used by the corporate body -- the entire congregation engaged in the corporate act of worship -- and is therefore a corporate expression, above and beyond individual acceptance or responsibility. Such a procedure is wholly legitimate so long as the corporate utterance is an expression of an ideal or aspiration that is equal to or beyond the highest and best individual expression and experience in the group. But it becomes psychologically unsound and questionable

⁴⁸ Ideas in Corporate Worship; p.120.

when its statements of the experiences or expressions fall below the level of any or all of the individuals in the group.

Later I shall outline and attempt to defend the position that worship at its deepest level is a conscious relationship to a Personality outside ourselves. It is an experience whose predominating aspect is the realization of a relationship with God. It is not, then, in the adoption of certain acts or postures that the deep experience of worship lies, but rather in the attitude the worshiper assumes towards Reality (God). Acts and postures are outer means of expressing the inner experience, and in this manner gather the significance and value they do when they are acts performed for the sake of God. After awhile by association they may be helpful in themselves in more quickly leading the mind into a state receptive to the experience. But the experience is the vital thing; and out of the experience is a birth of belief, or an intensifying and enriching of a belief which already existed. And the creed must always be an interpretation of that experience of Reality. Thus, the creed cannot be static; it must be dynamic and vital to keep apace of the vision and conception of God ever freshly realized in the worship experience.

Another difficulty also arises with the use of a regular and stated creed. The experiences of the worshipers vary in intensity and quality of content. No one creed, in its literal interpretation

can answer for a group engaged in corporate worship. This fact necessitates the creed becoming symbolic in character, a sort of poetic instrument with its recognized prerogative and ability of being interpreted according to individual needs. Perhaps the suggestion of Dr. Simpson that the creed should be sung grows out of some such idea in his thinking.⁴⁹ Surely he meant more than merely setting the words of the Apostles' Creed to a musical accompaniment. I think he meant -- and if he did not, then I shall advance the suggestion -- that some of the great hymns of the church, acknowledging in strong affirmation the Christian faith should be sung by the entire congregation at the time in the service and at the place where the creed otherwise appears. The hymn should become the creed, "and the singing of it forth by the corporate company of the worshipping congregation should confirm the creed of each worshipper in the congregation and proclaim the Evangel in the glad story of it unto the whole world."⁵⁰ There is a further psychological effect, hinted at by Dr. Simpson, in the singing of the creed. It presents a favorable view of God to people not in the fellowship of the church: it presents a God who can be sung to, and sung about.

With values of such outstanding merit as the Anglican worship

⁴⁹ Op.cit., pp.120,123.

⁵⁰ Idem. p.121.

affords it should not be impossible so to remedy the few psychological defects that now mar its perfection, and thus present the forms of worship of this great Church as patterns for the Christian world.

III

In the preceding chapter we observed that a type of mind or "consciousness" is peculiar to the Roman worshiper. We now find a similar fact with respect to the Anglican worshiper. He, too, has a definite worship consciousness. While its process of formulation is similar to the Roman its synthesis is around a different nucleus. Whereas the "Roman consciousness" is built up from quite an objective experience, with its nucleus centering upon the altar and the transaction which the worshiper believes takes place there-on, the "Anglican consciousness" is rooted more in the worshiper's actual activities and has its center in the Prayer Book and the satisfying way in which it provides expression for his experiences of worship. Indeed, unless the attitude which the average Anglican takes towards the Book of Common Prayer, in which is incorporated the expression of his spiritual experiences, is appreciated, it is quite impossible to understand him as a worshiper. To him neither sermon nor Eucharist is of first importance. But to engage with his fellows in the sacred worship of God in His highest Majesty in the familiar services of Holy Communion, or Morning or Evening Prayer, to unite in Confession, Lord's prayer,

creed, and psalms is the vital matter. The familiarity of the service keeps a firm hold on its people. As an old shoe to which the foot has long been accustomed and which conforms to the foot is more comfortable than any new one no matter how scientifically built, so the well-known service is best. It is a situation in which the "well-instructed sons of the church come to love the Prayer Book as the sons of some old historic house come to love the ancient mansion in which they were born and where they have grown up. The building, it may be, has not the uniformity of style that belongs to a modern structure erected under the guidance of a single mind. Built into it are, perhaps, the massive walls of the old keep, that many a time in former days resisted the assaults of the foe, and now serve to recall distant memories of by-gone chivalry. Later additions and reconstructions may show a Tudor front, a Jacobean portal, or a wing added in the days of Queen Anne. But despite diversity there is a sense of dignity, of unity, of completeness. To the sons of the house it has been from the first dawn of memory all that is meant by home. As they have grown up they have little by little learned its story, and for that story they love it yet the more. The great hall, hung round with antique armour, served once as the council-chamber of a king. At the broad flight of steps a cardinal and his retinue in their pomp received a stately welcome. In this chamber a loyal knight brought wounded from the battlefield breathed his last; and in that a royal prisoner languished. From the walls of the

long gallery look down the portraits of members of the noble house who had served their country as soldiers, statesmen, diplomatists, lawyers, ecclesiastics. Everywhere are personal relics of men and women who were distinguished in their time. Here, indeed, is a house to live in day by day, but it is more than that. It is a home around which proud memories gather, though not untouched, it may be, with here and there a sense of regret, or sorrow, or even of shame."⁵¹ In a manner similar to this the Prayer Book has endeared itself to the Anglican worshiper, "in the first instance by its fitness as a home to live in, where the daily needs" of his "spiritual life have been supplied," and also by its long history, which he has gradually learned, as well as by the "associated interests which enhance its hold" upon his "affections."⁵¹ When one remembers that every aspiration, emotion, and desire of the Anglican -- his penitence, confession, gratitude, and joy, his sorrow, perplexity, weakness, and temptation -- finds adequate and noble utterance in the services of the Prayer Book, he will begin to understand how the regard of the worshiper for that book becomes the central unifying factor in his worship "consciousness," and that about which the whole experience of worship is built.

As has been shown in their psychological analyses the services of Communion and of Morning and Evening Prayer conform exactly and

⁵¹ Dowden: The Workmanship of the Prayer Book; pp.3,4.

in a most satisfying manner to the cycle or spiral of the spiritual experience of the worshiper. The Prayer Book satisfies every class which joins in worship from the most cultured scholars to the humblest servants. To each it affords comfort, help, and peace. One distinguished son of the Church expresses his devotion to the book in this manner:

"We love and reverence it because experience has proved, and is daily proving, that in it the Church of God finds a most apt vehicle of worship; because in it our spiritual desires and aspirations, our penitence, our gratitude, our joy, find adequate utterance; because through it God speaks to our hearts, even as He graciously permits us through it to speak to Him. Here beyond all question lies the permanent, paramount, and inexhaustible source of its power."⁵²

No wonder the Anglican loves his Prayer Book. It speaks for him, and to him. Not of any particular or privileged class, it is the people's book. Unlike most of the church liturgies it is not even for the exclusive use of the clergy. It finds its place as a devotional guide and instrument of worship in the hands of every worshiper. It is the Book of Common Prayer, which as such becomes the common nucleus of the "Anglican consciousness."

The content of the "consciousness" is enriched by the literary quality and charm of the Prayer Book. What the King James version of the Scriptures is in chaste, dignified, and incisively expressive

⁵² Op.cit., p.2.

English of unsurpassed charm to English-speaking people, the Book of Common Prayer has become to the Anglican worshiper. The Reformers had the rare ability of exercising a critical judgment upon the materials with which they worked. Moreover they succeeded in preserving the spirit of the works they were translating. At the same time they rendered a fairly accurate letter-meaning. Both in earlier and later efforts than the Prayer Book rendition some of the translations of the old Latin are crude, stiff, and unnatural, lacking both in rhythm and warmth of spirit.

These facts about the Prayer Book -- its familiarity, its apt expressions of spiritual experience, its common possession by the people, and its literary charm -- endear it beyond measure to the Anglican worshiper. It naturally becomes the center in his worship "consciousness" about which gathers an ever-enlarging body of spiritual meaning, enriching the content of his worship concept and creating the nucleus of it.

The great historic legacy bequeathed to the Anglican liturgy, of course, enters into the synthesis of the "Anglican consciousness." The worshiper who knows the historic background out of which his various services arise appreciates his Book of Common Prayer all the more. As he learns that the creed used at ~~the~~ Communion service has come out of the struggles and persecutions of the ancient church, that the Gloria in excelsis in the Eastern

church is as ancient as the age of St. Chrysostom or St. Gregory of Nazianzum, or that the collects in which he is offering his worship to God are substantially the same in form as those in which the earliest Anglo-Saxon people, after abandoning their pagan worship, made their supplications to the true God, as he realizes how his present worship is linked with the past,⁵³ and how that all the ages -- those past, the present, and those yet to come -- have emotions and experiences of worship common with his, and that they all have been, are, and can be expressed to God in the common and universal suffrages and services of his Prayer Book, his worship "consciousness" is greatly enriched in quality, for then sentiment adds its affective coloring to the growing content glorifying cognition and stimulating conation.

Non-Anglicans, uninformed as to the place of the Prayer Book in the life and experience of Anglican worshipers, have marveled at the amount of discussion engendered in the bringing out of the

⁵³ For example, as Dowden points out, the collect for the 2nd Sunday in Advent, in which the worshiper prays God that he may worthily read the Holy Scriptures, "assumes a new interest" when it is recalled that the collect was "penned by the men who made the Bible a possession accessible to the people of England." (Op. cit., pp. 10, 11). The collect is: "Blessed Lord, who hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ."

Proposed Prayer Book of 1928 with its alterations and revisions of parts of the older form of 1662. But when one understands that daily for nearly three hundred years Morning and Evening Prayer had been said without any variation, in all churches of the Anglican order, he can begin to understand that the opposition to the proposed changes were not all on theological grounds. There were psychological implications as well. To change was to break with the familiar for less known usages. It was not so much a question of the merit or quality of the alterations -- most of them were improvements -- it was merely the fact of change.⁵⁴ As Evelyn Underhill remarked,⁵⁵ it was not that the Anglican regarded his Prayer Book as the equivalent of his New Testament. The New Testament is a closed collection, an historical document bearing on God's revelation to man in history. The Prayer Book is an open collection, a part of the equipment of the household of faith for "promoting and directing that corporate adoration of God, which is the essence of institutional religion."⁵⁵

Other factors, to be sure, enter into the "Anglican consciousness." There are sentiments of majesty and sanctity as he has been

⁵⁴ Of course, as Streeter pointed out (The Psychology of Public Worship in his Concerning Prayer; p.292) some objectors have a conviction that from a literary point of view any change would result in a patchwork of new and old, and would be for the worse.

⁵⁵ The Essentials of a Prayer Book in Relton's The New Prayer Book; p.48.

stirred by the ceremonies which we have previously discussed. There are meaningful responses influenced by his physical activity: his sensory reactions from participating in the worship, his various postures, his handling of his Prayer Book and hymnal, the touch and taste of the Communion elements. There is also his aesthetic response to the beauty of the building, the central altar, its white linen, the flowers, and the well-ordered service. There are his mental associations from other occasions of worship and other participants. Above all there is the very close correspondence of the form of his service with his actual worship experience in consciousness. These, too, share with the factors previously mentioned in building the synthesis.⁵⁶

The prevailing aspect of the "Anglican consciousness" is affective. The emotions with which the Prayer Book, expressive of the worship experience, is itself regarded, the satisfactions arising

⁵⁶ Inasmuch as it applies to only one section and not to the entire Anglican constituency I have not included in the discussion of the "Anglican consciousness" of the average worshiper the further intensified feeling of the "Roman consciousness" approached by that considerable group of Anglo-Catholics, who really think of themselves as Catholics, not Protestants. They feel that the Protestant Reformation is but half completed, and that now having corrected Roman abuses, it ought to supplement and finish its task by re-Catholicizing the church. This strain in the Anglican consciousness is decidedly cognitive in aspect; much more so than the "Roman." (Cf. Gore: The Anglo-Catholic Movement Today; Fairbairn: Catholicism: Roman and Anglican; Temple: Christ and His Church; Heiler: The Spirit of Worship; pp.185-187; Lacey: The Anglo-Catholic Faith; Kaye-Smith: Anglo-Catholicism; Gardner: Modernism in the English Church; et.al.)

within the Anglican worshiper's mind from having participated with his fellows in a common sacred enterprise, the almost unconscious yet nevertheless distinct appreciation of the liturgy and the aesthetic atmosphere with which it surrounds itself give to the affective aspect the emphasis determining the tone of the worship "consciousness." While something of the cognitive aspect appears during the recitation of the creed and in the attentiveness accorded the lessons and sermon, it is even then uncritical, and resembles more a feeling than a recognition of agreement, or of "at-one-ness", with the other worshipers in a common approach to the Deity. Neither does the conative aspect stand out in bold relief. While it is present in desire and consecration yet moral evaluations which give it strength and significance are not necessarily required to complete the worship experience. The "Anglican consciousness" does not lack cognitive and conative factors; they are present in interplay with affectiveness in response to every constituent element of the synthesis out of which the "consciousness" is composed; but it is chiefly characterized by the affective aspect of those elements which it interprets in terms of emotions, feelings, sentiments, and appreciations.

The liturgy of the Anglican worship, its ceremonial, and the "Anglican consciousness" developing therefrom form a distinctive pattern of a definite type of worship abounding in psychological aspects. It is such a type as cannot be disregarded in a study

of the sort now engaging us. To summarize: the Anglican worship is a worship of praise. It is objective in aspect, bringing to God a tribute of praise in offerings of words, prayers, psalms, anthems, hymns, gifts, and selves. While its chief weakness is its failure to adapt itself easily in expressions of reality to the ever-changing modern mind and age, yet it is singularly effective as a simple and real expression of spiritual experience, whose balanced outer form symbolizes and celebrates the inner content. The Book of Common Prayer is the objective instrument of the Anglican worship. Because of the high regard of the worshiper for it, since it celebrates the lofty ideals of the majesty of God and the sanctity of religion, it becomes the center about which the content of his worship "consciousness" grows. It is significant that at the close of the Book of Common Prayer is the psalter, whose final expression, "Let everything that hath breath: praise the Lord" fittingly characterizes Anglican worship.

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III

WORSHIP IN THE CHURCH OF SCOTLAND

Outline of Chapter Three

WORSHIP IN THE CHURCH OF SCOTLAND

I The Order of Worship in the Church of Scotland:

1. The Scottish Order of Worship.
2. The Historical Background of the Scottish Order.

II Psychological Characteristics of the Scottish Order:

1. Logical and Intellectual.
2. The Prominence of the Scriptures.
3. Its Objectivity.
4. Its Corporate Aspect.
5. Its Rugged Strength.
6. Its Stately Dignity.
7. The Place of the Sermon.

III The Scottish Worship Consciousness:

1. Predominating Idea of Transcendent Deity.
2. Cognitive and Conative Aspects Foremost.
3. The Affective Aspect.
4. Contact with Objective Reality.
5. Active, yet Receptive in Nature.

IV Criticisms and Suggestions:

1. Lack of Reality.
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CHAPTER THREE

WORSHIP IN THE CHURCH OF SCOTLAND

WORSHIP IN THE PRESBYTERIAN Churches of Scotland constitutes another distinctive type. It is as definitely a type as is that of the Roman Catholic or Anglican Churches, and more so than that of any other single Protestant body. One could almost say that the Scottish Presbyterian worship is more marked as a type distinctive from other Protestant worship than is its theology,¹ for Calvinistic doctrines, the Westminster Confession, and the Shorter Catechism have penetrated with large influence far beyond the bounds of Scottish Presbyterianism. Its worship, which has become parent to other forms, is sufficiently distinctive to justify a special chapter for the consideration of its psychological aspects.

¹ It is true that the influence of the Church of Scotland order of worship has affected, or determined, to a large degree that of numerous smaller bodies in Scotland and England which directly or indirectly trace their lineage back to the Scottish Presbyterian Church.

I

Unlike Roman Catholic and Anglican Churches the Church of Scotland has no rigidly prescribed and unalterable liturgy. Yet the order is so well conventionalized, and in such general use, that a worshiper of Presbyterian faith is quite at home in any Presbyterian Church in Scotland. Significant and indicative of this point is the fact that the various service books published by the Church go back to take the name accorded Knox's Liturgy, Book of Common Order.

In beginning this consideration I wish to describe, from a visitor's point of view, two of the many services which I attended in Scottish Presbyterian Churches. These two are typical of the Church as a whole.² The first Church, St. Cuthbert's, Edinburgh, might be termed a "high" church with respect to its worship. As the people were gathering the organist rendered a series of voluntaries. Each worshiper on entering his pew bowed, or knelt in silent prayer for a brief period. The service began with a processional, the choir coming first, then the beadle bearing his mace, followed by the ministers. A Psalm in meter was announced, and at the conclusion of its singing, one of the ministers using

² Fundamentally they are alike. Some of the cathedral churches, for example St. Giles, or St. Cuthbert's, or the High Church in Edinburgh have more embellished services with chants, Creed, and Processionals. Some of the smaller churches have a plainer service, but the same elements are present, and the same general order is observed in all.

a Scripture Sentence called the congregation to prayer, leading in a prayer of Invocation, Confession, and Supplication, which he closed with the Lord's Prayer in which the entire congregation joined. Following this was a Psalm in prose, chanted, concluding with the Gloria Patri. Then came the Old and New Testament lessons. Each was introduced with the words, "Let us read the Word of God, as it is contained in the Book of A., chapter x, at the nth verse;" and each concluded with the ascription, "The Lord bless to us the reading of His holy Word, and to His name be glory and praise." Each reading was followed by a hymn. The Apostles Creed was then recited in unison, and the Anglicized Dominus Vobiscum,³ between Minister and congregation was used as a call to prayer, introducing the prayers of Thanksgiving and Intercession. Then came the Anthem.⁴ Following this, in order, were the Intimations, Prayer for Illumination, and Sermon which concluded with an ascription to God, and prayer. The Offering was then received, taken to the chancel where it was placed in two large brass basins and presented on the altar.⁵ A closing hymn was sung, the benediction was pronounced, the Amen chanted, and the ministers, beadle, and choir retired in an orderly Recessional.

³ V/ The Lord be with you; R/ And with thy spirit; V/ Let us pray.

⁴ At this point the preacher of the day went from the chancel to the pulpit.

⁵ As the offering was received the preacher retired from the pulpit, returning to his former place in the chancel.

The other service was somewhat simpler.⁶ The choir members, individually rather than in procession, took their places during the Organ Voluntary. Just before the service began the beadle entered with the Bible and books of the minister, which he placed on the pulpit, then leaving the pulpit gate open, returned to the vestry and escorted the minister to the pulpit, fastening the gate behind him. At the close of the service the beadle returned to the pulpit, unfastened the gate, and taking the minister's books escorted him to the vestry. The order of worship was similar to the one just described, with some minor modifications. Its general plan was: Sentence, Invocation, Hymn of Praise, Prayer of Penitence and Supplication, Old Testament Lesson, Psalm, New Testament Lesson, Intimations and Children's Address, Hymn, the Offering, Prayer of Thanksgiving, Intercession and Lord's Prayer, Anthem, Sermon, Prayer, and Benediction. After the minister had gone to the vestry, the choir members departed from their places, individually rather than in recessional, which was a signal for the audience to leave.

It is interesting in studying these orders, particularly the former, to note how on first examination they seem to resemble closely the Anglican order for Morning Prayer. Yet on further analysis they appear very different both in execution and general

⁶ It was at one of the former United Free Churches in Edinburgh.

effect. But there are the same three main divisions of Introduction, Praise, and Prayers, as well as the same general sub-divisions of each main part, as in the Anglican service, as a comparison shows.

<u>Anglican Introduction</u>	<u>Scottish Introduction</u>
1. Opening Sentence	1. Hymn and Opening Sentence
2. Call to Confession	2. Invocation
3. Confession	3. Confession
4. Absolution	4. Supplication
5. (Lord's Prayer)	5. Lord's Prayer
<u>Anglican Praise</u>	<u>Scottish Praise</u>
1. The <u>Venite</u>	1.
2. The Psalms	2. The Psalm
3. The <u>Gloria Patri</u>	3. The <u>Gloria Patri</u>
4. Old Testament Lesson	4. Old Testament Lesson
5. Canticle	5. Hymn or Psalm
6. New Testament Lesson	6. New Testament Lesson
7. Canticle	7. Hymn
8. The Creed	8. The Creed

In the second Scottish service mentioned the order of 7 and 8 were reversed, with a Children's address instead of the Creed.

<u>Anglican Prayers</u>	<u>Scottish Prayers</u>
1. Versicles	1. Anglicized <u>Dominus Vobiscum</u>
2. The Lord's Prayer	2.
3. Collects	3. Thanksgiving
4. Anthem	4. Intercessions

- | | |
|----------------------------|----------------------------|
| 5. Intercessions | 5. Anthem |
| 6. St. Chrysostom's Prayer | 6. Prayer for Illumination |
| 7. The grace . . . | 7. |

The fourth division in the Scottish order, that of Edification, including (1) Intimations, (2) Sermon, Ascription, and Prayer, (3) Offertory, (4) Closing Hymn, and (5) Benediction, follows closely a similar arrangement in the Anglican service whenever a sermon follows Morning Prayer.

And yet, while the Scottish order so closely approximates the Anglican, there is a vast difference in their execution, and also in the response to them by an outsider. The Anglican order is psychological and emotional in its arrangement and execution; the Scottish is logical and intellectual.

In order adequately to understand the Scottish worship some knowledge of its history is necessary. The four-fold classification of (1) Introduction, (2) Praise, (3) Prayers, and (4) Edification, might, by reversing the order of (3) and (4), be given the four terms designated by John Knox⁷ in 1556 -- four years before the Scottish Reformation -- as : (1) Prayer with Confession of

⁷ In "A letter of wholesome Counsel, addressed to his brethren in Scotland, July M.D.LVI." in The Works of John Knox, edited by David Laing; vol.iv, pp.129ff.

Sins and Invocation of the Spirit of the Lord Jesus; (2) the Reading of the Scriptures, plainly and distinctly;⁸ (3) Their Interpretation; and (4) Common Prayer. Knox recommends in his letter that common prayers and intercessions be made for princes, rulers and magistrates, for the success of the gospel, for the deliverance of the persecuted, and "for such other thinges as the Sprite of the Lorde Jesus shall teache unto you to be profitable, eyther to your selves, or to your brethren wheresoever they be."⁹ In this letter is the first rough sketch of the worship of the Church of Scotland.

After his release from the French galleys in 1549, Knox had two years service in the north of England and further two years as one of the chaplains-in-ordinary to Edward VI. Thus for four years he had familiar contact with the liturgies of Edward VI, the Prayer Books of 1549 and 1552. After he went to Frankfort¹⁰ to take charge of the church of English exiles a dispute over the use of the Book of Common Prayer led to the composition of a new service book, afterwards known as the Book of Geneva.¹¹ This was

⁸ This part was frequently conducted by a reader.

⁹ Op.cit., p.139.

¹⁰ Laing: The Works of John Knox; vol.iv., pp.9ff.

¹¹ The title-page of the original edition of Feb.10, 1556, states that it bore the approval of John Calvin: "cum iudicio & comprobatione D. Iohannis Caluini." -- Laing: Op.cit., vol.iv., p.151.

not the same as the Genevan order, but closely resembled it. It afterwards came to be known as the Book of Common Order, or more popularly as Knox's Liturgy.

Knox returned to Scotland in 1559, and the Scottish Reformation came the next year. The English Book of Common Prayer¹² was used quite generally in the various gatherings of the Reformers until about 1564, likely on account of the scarcity of copies of the Book of Geneva, and perhaps also on account of its decidedly Protestant coloring. In 1562 the uniform use of the latter in the administration of the Sacraments, the marriage ceremony, and the burial of the dead was enjoined by the General Assembly. Two years later¹³ it was enlarged and the Psalter added, and in this modified form newly enjoined for general use in the Scottish Church.¹⁴ It continued in use, with various alterations from time to time, until 1637 when the unfortunate effort to force Laud's Liturgy upon the Scottish Church led to Puritanical sympathy and an aversion to prescribed prayers altogether.

This, with the desire in England under Puritan influence for

¹² Especially the second book of Edward VI, of 1552; cf. Sprott & Leishman: Introduction to the Book of Common Order, (ed.1868);p.xiii.

¹³ I.e.,1564;Sprott:The Worship & Offices of the Church of Scotland; p.3.

¹⁴ Sprott & Leishman: Op.cit.,p.xv,quoting Book of Universal Kirk, p.13; and Calderwood's History,vol.ii.,p.284.

liturgical reformation, led to proposals and counter proposals for uniformity in liturgics among the Scotch and English. A joint commission, appointed for study and proposals, meeting at Westminster,¹⁵ at length produced the Westminster Directory, which in 1645 was approved by the General Assembly for use in all churches.¹⁶ It was rather an ironic turn that later events took. The Scots, sacrificing their Book of Common Order for the sake of uniformity and taking over the Westminster Directory, found that in a short time -- barely seventeen years -- they were left alone to use the English production. During the Restoration the Church of England in 1662 revised its Prayer Book to conform more nearly to the Catholic conception, under the influence of Charles II. The new book in Scotland, The Directory, was so called to distinguish it from a liturgy of fixed services. Rubrics were given and forms in general were to be observed, but there was freedom, with considerable latitude for verbal composition of prayers, directions as to content, however, being included. It was largely the influence of the English Independents with their preference for a free service without liturgy which accounts for its strictures and plainness. Bowing on entering the church was abolished, the Gloria Patri and Creed were deleted from the service, and all singing was limited to the use of

¹⁵ For an account of the commission's works, see Dr. John Lightfoot's Works; vol.xiii (ed.1825) and Baillies' Letters.

¹⁶ Sprott & Leishman: Introduction to the Book of Common Order, (ed.1868), p.xxi.

the Psalms. The generally prescribed order of The Directory was: (1) Introduction, including Call to Worship, Invocation, the Reading of the Scriptures, and the singing of a Psalm; (2) The Prayers, of Confession, for Pardon, of Intercessions, Supplications, and Illumination; (3) The Sermon; (4) Prayers of Thanksgiving, Blessing on the sermon, and preparation for death; (the Lord's Prayer was also allowed as a concluding prayer, but was not very generally used); and (5) the Conclusion: being a Psalm sung, and the Benediction.

For two hundred and fifty years The Directory has been the guide to worship in the Churches of Scotland. Being adopted and in use before the various divisions took place it has been regarded by all branches of the Church as the authorized standard for their services. During the Eighteenth Century worship became impoverished by the general neglect of the regular reading of the Scriptures, but the praise was enriched by the introduction of the metrical Psalter and Paraphrases.¹⁷ The gathering of ministers and people for the infrequent celebration of the Lord's Supper was one of the important events of the year in the religious life of the country. Often, however, they were pitifully marred by the grossness of some irresponsible stragglers accompanying the crowds.

The Nineteenth Century however brought changes for the better

¹⁷ Cf. M'Crie: Public Worship of Presbyterian Scotland; Period V., pp. 241-309.

in worship. Public opinion came more to favor prepared and studied prayers and order in the conduct of the services. A renewed interest was taken in the ancient liturgies, and their study was revived. The Church Service Society of the Church of Scotland rendered valuable aid in its professed object of restoring the rich treasures of the liturgies of the past, and by its publication of the Euchologion.¹⁸ The use of this book of prayers brought a renewed spirit of reverence, devotion, and orderliness into the Scottish worship. A New Directory for the Public Worship of God¹⁹ was issued by the United Free Church in 1898. It is founded on the old Book of Common Order and the Westminster Directory, and provides prayers and suggestions for the regular worship of the church and for its special services as well. The Book of Common Order, 1928²⁰ is the

¹⁸ ΕΥΧΟΛΟΓΙΟΝ: or Book of Prayers; issued by the Church Service Society, Edinburgh, 1867; Wm. Blackwood & Sons. There have been several succeeding and revised editions of this work.

¹⁹ This had been preceded in 1891 by Presbyterian Forms of Service, issued by the Devotional Service Association.

²⁰ Published by the Committee of the United Free Church of Scotland. Space and the nature of this dissertation precludes further historical elaboration. It is necessary to pass over the laudable efforts of such Reformers and leaders in developing a new worship conscience in Scotland as Dr. Robert Lee of Old Greyfriars, Edinburgh, Dr. John McLeod of Govan, the Rev. John Hunter, D.D., of Glasgow, and Dr. R. S. Simpson of High Church, Edinburgh, as well as many others. Likewise it is not possible in this limited space to discuss the influence of such organizations as The Church Service Society, the United Presbyterian Devotional Service Assoc., the Aberdeen Ecclesiological Society, and the Public Worship Assoc. of Edinburgh; (Cf. M8Crie:Op. cit., pp. 347ff); nor the several service books individually compiled which have come to my attention.

latest attempt of the Churches of Scotland to provide an orderly, dignified service book for use in the worship of the churches. This Book provides four suggested orders of service: a regular and an alternate one for both morning and evening. The variations in the services are in minor details; the general outline is similar to the one described in the preceding section, falling into four parts: (1) Introduction; (2) Praise; (3) Prayers; and (4) Edification. In the second part is included a Children's Address, and the Offering is put into the third. The Lord's Prayer follows the Prayer of Intercession. There is here, in this latest Order, still an echo of the Genevan Order, or Knox's Liturgy, with its four-fold division of (1) Prayers, (2) Lessons, (3) Interpretation, and (4) Intercession; except that the order of the last two divisions has been reversed.

II

From this background, made by our brief survey of the form of worship of Scottish Presbyterianism, and its history quickly sketched, we are able to begin a psychological evaluation of it. It has already been observed that while the Scottish worship in form seems to be modeled after the Anglican, it is only so in appearance. In execution it is entirely different. For while the latter is psychological and emotional in arrangement, the Scottish is distinctively

logical and intellectual. As a logical order it has: (1) Prayers of Petition: speaking to God; (2) Lessons: God speaking to the worshipers; (3) More Prayers (Thanksgivings and Intercessions): speaking to God again; and (4) Edification: God's message to the worshipers. These parts are well balanced, merging into each other in regular order and with almost measured exactness in allotment of time and variety of emphases.²¹ While there is something admirable in perfect mechanics, and a beauty in symmetrical construction, there is not necessarily a freedom of life in them. Yet such an order of worship is typical of the Scottish mind and temperament, wherein emotion is disciplined and subordinated. Emotion must be subject to intellectual reasoning and indomitable wills set to prosecute and follow the dictation of the mind. The

²¹ Of 9 Presbyterian ministers in Great Britain who were respondents to my Questionnaire on worship, all were unanimous in providing in their worship service for the elements of Adoration, Praise, Intercession, Confession, Thanksgiving, and Submission; and 8 included Penitence, Assurance, Dedication, and Supplication. Thus 8 out of 9 included in their worship all the elements asked about.

This characteristic was also noticable in the replies from the students who responded to my Questionnaire sent them asking for a report on a worship service they had attended. To the question asking what elements appeared in the service attended, out of the 17 reporting on some Presbyterian service in Great Britain, there were the following answers: Intercession 16; Thanksgiving and Praise 15 each; Adoration and Dedication 13 each; Confession and Supplication 11 each; Submission 10; and Penitence and Assurance 9 each. However in their answers to Question 4 "How many of the elements of the service did you participate in?" they indicate that they had not participated so readily in all of them: Assurance was checked 7 times; Submission and Supplication 4 each; Penitence 3; Adoration, Confession, Thanksgiving, Dedication and Intercession each was checked 1; Praise was omitted altogether.

Scriptural requirements, or precedents for worship, are: (1) Prayers of Thanksgiving, Intercessions, Supplications and Confession; (2) Praises in Psalms, Hymns and spiritual songs; (3) Reading of the Scriptures; and (4) Edification in preaching and teaching.²²

It is only natural to expect that Scottish leaders, with their theologically inclined minds and dogmatic dispositions, whose characters are as rugged as the stern centuries out of which their religion was born, should arrange their worship services most logically to conform to these requirements.²³ Their form of service is their expression of their worship experience, and as such is real. And so every form ought to be.

In this respect the Scottish Church has in it elements which should make easier the adaptation of their worship to the scientific, inquiring mind of this age that places such a high premium on intellectual values.

This, then, is the first characterization of the Scottish worship. It is logical: and as such it fits psychologically the experience of the Scottish worshiper, no matter how foreign it may be

²² I Tim.2:2; I Jno.1:8,9; Eph.5:19; Acts 18:28; I Cor.14:26; Col.4:16; Acts 20:7; I Tim.4:13.

²³ It is not surprising then, to find the Preface to the Book of Common Order, 1928 asserting: "The orders here recommended have the virtue of being logical, and of following a natural progression through the phases of thought and spiritual mood that enter into a full offering of public devotion." -- p.5. (Italics mine; G.E.O.)

to the natural expression of the worship experience of people of other nationalities or temperaments.

A second characteristic of modern Scottish worship that attracts our attention from a psychological viewpoint is the prominence given the Scriptures. Just as the Roman Catholic emphasis in worship upon the Sacrifice of Christ centers in the transaction on the altar which is celebrated in the Mass, and as the Anglican conception of the majesty of God and the sacredness of religion is expressed through the Prayer Book, so worship in the Church of Scotland as it is directed toward a transcendent God may be said to be characterized by the exalted respect accorded the Bible and the central place which it occupies in the worship. The very order of service is built according to a Scriptural plan, as we have just seen.²⁴

²⁴ The Preface to the Book of Common Order, 1928, declares: "As regards the Orders for Public Worship: Presbyterian worship throughout seeks its sanction in Holy Scriptures. The Confession of Faith, while conceding 'that there are some circumstances concerning the worship of God . . . which are to be ordered by the light of nature and Christian prudence,' enjoins that this should be done 'according to the general rules of the Word, which are always to be observed.' For each of the elements in the services now submitted, ample warrant is found in Scripture. These are: the singing of praise, the offering of prayer, the repetition of sentences of adoration, thanksgiving or supplication, and the consent of the people in prayer or praise by the audible Amen; the reading of Holy Scripture; the public confession of faith in God and Christ; the bringing of offerings to God for His service; the preaching of the Word; the pronouncing of a blessing upon the people in the name of God." -- p.4.

The Bible has a prominent place in the physical equipment of worship, either occupying a stand on the center of the altar or Communion Table, or being carried in by the beadle at the beginning of the service and placed on the desk of the pulpit.²⁵ In addition to this many churches have a lecturn on which is a large copy. Furthermore, the use of the Psalms in the singing of the church is an indication of the place the Bible occupies in Scottish worship. In fact, aside from the formal prayers -- and they abound in Biblical phraseology and ideas -- every part of the service centers around the Bible. There are two readings from it, according to a cycle plan that ensures through periodic intervals a comprehensive covering of its subject matter. The sermon is a Scriptural exposition. The worshipers carry their own Bibles to the services, and follow in them the reading of the lessons in such a close way that it is almost, if not altogether, a corporate act, even though but the one voice of the reader is audible. In many editions of the Bible printed in Scotland the Psalter and Paraphrases, and even the hymns of the church, are included as an appendix. Yet there is nothing magical about the prominence given

²⁵ The questionable practise now followed in many places by which the beadle carries not only the Bible but also the sermon MSS book and hymnal of the preacher destroys the original symbolic meaning of the beadle's part, which was that he, the representative of the waiting congregation, as the service was ready to begin, placed the open Bible before the Minister for his exposition of it to them. The present practise has the unChristian effect of suggesting that the beadle is the body servant of the Minister to carry for him what would be unbecoming to the Minister of God.

the Scriptures; it is not a Bibliolatry. The Bible symbolizes a great idea. It is the WORD of God, -- or rather, it is the record of the Word of God. The Scottish sermon is the presentation of Christ, the Word of God, to worshipers through the words of the preacher which are suffused with his own personality. In the Sacrament of the Lord's Supper, again Christ, the Word,²⁶ is presented, this time as an expression added to the words spoken in a gesture of action.²⁷ The Bible in the Scottish worship is a symbolic expression of all this: at heart it is not the Bible, but GOD, the transcendent Deity, revealed through the Word, both recorded and

²⁶ Calvin writing of the Sacrament is clear about its relation to the Word: "Now I think it will be a simple and appropriate definition, if we say that it is an outward sign, by which the Lord seals in our consciences the promises of His good will toward us, to support the weakness of our faith; and we on our part testify our piety towards Him, in His presence and that of angels, as well as before men. It may, however, be more briefly defined, in other words, by calling it a testimony of the grace of God towards us, confirmed by an outward sign, with a reciprocal attestation of our piety towards Him . . . There is never any sacrament without an antecedent promise of God, to which it is subjoined as an appendix, in order to confirm and seal the promise itself, and to certify and ratify it to us." (*Institutes*, bk.iv., ch.xiv.#1,#3 in Beveridge's Translation; vol.iii;p.203).

The Westminster Confession states: "The grace which is exhibited in or by the Sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit and the word of institution; which contains, together with a precept authorising the use thereof, a promise of benefit to worthy receivers." (ch.xxvii.#3).

Edgar commenting on this says, "The Word of God . . . is the primary means of grace . . . it is the Word of promise associated with the sacraments which gives them their validity and value." -- *The Genius of Protestantism*; p.202.

²⁷ Cf. Simpson: *Ideas in Corporate Worship*; pp.26-29.

Incarnate, which is the central object of this worship.

The Scottish service has a third characterization, viewed psychologically. It is that of Objectivity.²⁸ It conceives its worship to be an offering to the glory of God.²⁹ With a theology that

²⁸ The expression is Pratt's; cf. The Religious Consciousness, ch.xiv, wherein he distinguishes between objective worship, which is designed to affect or communicate with God, and subjective worship, planned specifically to induce some desired effect in the mind of the worshiper. (pp.290-309).

²⁹ Out of 9 returned Questionnaires from British Presbyterian ministers, 9 answered Question 3, "What is your aim in worship?" as follows: (1) The glory of God; (2) To make contact with God real to the congregation, so that they will adore Him, submit their lives to His will, and find strength from Him to live in accordance with His will; (3) To lead people to the presence of God and help them to realize worship and learn of Him; (4) To know God and to refresh the religious life of the people; (5) To lead men and women to know and obey the heavenly Father; (6) To pass with the congregation for a little from "the world" into the Divine Presence; (7) Fellowship with God in Christ and power to live in Christ; (8) Communion with God, fellowship with men; (9) Fellowship with God; love to man; holiness in life. Thus five (1,2,3,4,5) conceive of worship as the adoration or glorifying of God, and a sixth (6) approaches that idea. Others conceive of the aim as fellowship, or in agreement with some of the five, in addition as a means to exert a Subjective influence on the worshiper.

Of the 9 ministers, 8 replied that worship is both Objective and Subjective. Question 19 asked: "What is the character of your worship: Subjective (i.e. designed especially to produce effects on the worshiper)? Objective (i.e. designed especially to produce effect upon, or communion with, the Deity)? Or . . ." None checked Subjective alone. One replied (6) "Personalistic: designed to express communion between the Divine and the Human: the Father in heaven and the children assembled together."

The 17 students reporting on Presbyterian worship in Great Britain, however, in reply to a similar question on Objective and Subjective worship answered: 7 that it was both Objective and Subjective; 8 that it was Subjective; 1 that it was Objective.

is predominantly transcendent in its view of God, albeit, a wholesome and majestic transcendence, -- it is inevitable that worship should be so considered.³⁰ If worship is to bring the worshiper into the presence of such a holy, glorious, all-sovereign God, then the forms which express that worship will bear characteristic marks. They must provide for the offering of praise to Him, for the acknowledgement of wrong-doing in His sight and of failure to glorify Him, and since He holds sovereignty over men and things for petitions and intercessions on behalf of self and mankind. It is also to be expected that in His worship there will be some place where He can declare His ways and will to the worshiper. But His is not a remote transcendence. He is spiritually present in His greatness and glory, so much so that the building becomes the shrine of His glory, and the worshipers present themselves and their offerings of praise and prayer to their Sovereign who is at hand.³¹

³⁰ With respect to Question 20 of the Questionnaire, as to the END in worship, and whether it is a Means, or an End, or Both, there are six answers from ministers as follows: (1) I stress Objective view of worship, assigning to God the glory due His name; (2) The End is fellowship with God, realized intensely in worship and empowering a man to live his life in that fellowship; (3) To glorify God and to enjoy Him forever; (4) Fellowship with God through Jesus Christ, reception of His benefits and grace, inspiration for Christian living; (5) Glorification of God and the improvement of the worshiper; (6) An end in itself so far as the purpose of communion with God is effectuated in it; a means in so far as such communion enables to a more virtuous living.

³¹ See answer 6, in footnotes 29 and 30.

A conception such as this of the presence of their Sovereign God may account in some measure for the intellectual, almost legalistic, character of the worship of the Scottish churches. The recognition of such transcendent greatness has for its immediate reaction a submission on the part of the worshiper of his will to the laws of the Sovereign God.³² On the other hand (to approach the matter from the opposite side), since the Scottish mind is of the intellectual and legalistic type, it demands this form of worship as its natural and logical expression. It is another form of the old question, "Did theology create the worship, or does the worship keep alive the theology?" It is perhaps nearer the truth to say that both theology and worship are the necessary, as well as the best, conception and expression of a type of mind, and that they are neither cause nor effect, but are interacting and inter-affective, successive and ever-enriching states of consciousness. They are reciprocal. Great doctrines need expression in ceremony. Moving ceremonial preserves and enriches the content of doctrine and spiritual experience. Such worship is bound to take on a certain seriousness and courageous austerity. "It is a fearful thing

³² In this connection it is rather remarkable that the reading of the Decalogue has had no place in the worship of the Church of Scotland, as it does in some continental Calvinistic Churches. In fact, Dr. J. R. P. Sclater, lately of New North Church, Edinburgh, in his Lyman Beecher Lectures at Yale, 1927, advocated the use of the Decalogue following the Prayer of Confession to indicate God's response to the worshiper, to add moral tone, and to deepen humility. (Cf. The Public Worship of God; ch. i., pp. 17-54).

to fall into the hands of the living God."³³ This fact helps explain the restraint of emotion, and the solid ruggedness which characterizes Scottish worship.

In the celebration of the Sacrament there is another pronounced evidence of this Objectivity. The regular worship is to the glory of God, and is dominated by that idea. The Sacrament brings the Presence of Christ vividly to the fore.³⁴ He is remembered who said, "For where two or three are gathered together in my name, there am I in the midst of them."³⁵ The Scottish ideal is not the visible Presence of Christ in the Bread and Wine, but His invisible Presence, as Host at the Table, dispensing through the hands of the Minister the Bread and Wine, as He did in the Upper Room.³⁶

This conception of the Presence in their midst and of the Sovereign Lord in their courts imparts an objectivity to the Scottish ^{worship} that is distinctive and characteristic.

³³ Heb.10:31.

³⁴ In fact Dr. Simpson states that "the Scottish tradition has always emphasized . . . that the supernatural Presence of the Lord Jesus Christ is with His people at every act of worship." (Ideas in Corporate Worship; p.76). To an outsider, with the exception of the Communion, the worship seems more "God-centered" than "Christ-centered."

³⁵ Matt. 18:20.

³⁶ Cf. Simpson: Op.cit., p.29.

Its Corporate aspect constitutes a fourth characteristic of the Scottish worship that warrants our studying it psychologically. Except in the prayers of Confession where pardon for sins committed is sought there is little to suggest the individual in the worship, but on the other hand much to indicate the corporate nature of the assembly offering its united worship to God.³⁷ The corporate act in the reading of the Scriptures as each worshiper follows the lesson in his own Bible has already been noted. The several hymns used during the service not only constitute praise, but they represent the corporate response of the worshiping group to prayer,

³⁷ The testimony of the late Dr. George H. Morrison is timely and pertinent: "There is that in the life of the lowliest congregation that is vital to our Christian faith -- the touch of brotherhood and mutual helpfulness -- the sharing of one another's burdens -- that deep unity of solemn hours, when all receive alike the grace of God. There may be some here in our gathering who have had an experience not unlike my own. For, once, for a whole year, I was prevented by illness from worshipping in Church. I spent the Sundays of that year doggedly fighting my way to life again. I had my books, and revelled in my books. I laid my ear to the very heart of nature. But I shall never forget, long as I may live, the deep, delicious filling of the heart that came to me on the first Sabbath day when I joined again in the worship of God's people. I confess it was a great surprise to me, for I do not think I am naturally Churchy. It was not the sermon that made the waters rise. I have forgotten all about the sermon. It was certainly not the excitement of the crowd, for the Highland sanctuary was far from crowded. It was the sense of fellowship, of sweet communion, of spiritual reinforcement and support in the gathering together of God's children. No books had given me that, though I had read as I had never read before. No fellowship with nature had bestowed it, though nature was exquisitely kind. It was then I learned -- and we often learn in illness what is hidden from us in health -- what a wonderful thing a congregation is." (Valedictory Address, 1926 General Assembly, on The Place and Power of the Congregation in the Church Life of Scotland.)

lesson and sermon, as also does the Amen following the prayers. The use of the Creed is not general, in fact it is rather infrequent, but when it is employed its unison effect emphasizes the corporateness of Scottish worship.³⁸

Perhaps the social aspect is most pronounced in the celebration of the Lord's Supper. Dr. Simpson stresses the fact that very prominent in its observance "is the emphasis laid . . . upon the congregation." As he believes "the congregation, in the technical sense of the word, represents the Catholic Church of Jesus Christ. This is emphasized in every liturgy. St. Augustine says: 'If you wish to understand the beauty of Christ, hear the Apostle saying to the Faithful, "'Ye are the Body of Christ and the Members. The mystery of yourselves is placed upon the Lord's Table, the mystery of yourselves you receive.'"³⁸ In no branch of the Church can the Holy Service be celebrated unless there are at least three communicants.

³⁸ John Watson in a striking way notes the corporate characteristic of the Church of Scotland: "Although the Scot reformers renounced the Pope, they did not renounce the Church, for they had a high idea of the visible Body of Christ. The Kirk of Scotland was not a handful of persons meeting here or there, electing whom they pleased to be minister, and allowing anyone to administer the Sacraments, without a common worship, a common creed, or a common order. The Kirk was the whole body of Christian people in Scotland, bound together in one faith, and ruled by regular officers, a body which was guided by the Spirit of Jesus Christ, and which had power to bind and to loose." (The Scot of the Eighteenth Century; pp.93,94.)

When we come into intimate fellowship with our Lord Jesus Christ we must take our brother with us. It is only 'with all saints' that we can know the love of Christ. But in no Service is this more clearly made plain than in the Service of Holy Communion in the Order of the Scottish Church, for there the primitive practise is continued of the communicants gathering, as members of one family, around one family table. Formerly, to express this idea, there was literally a table in connection with the celebration of Holy Communion in the Scottish Church, and there has been considerable controversy in the Scottish Church concerning the removing of the actual table for all. And now if this idea of fellowship is not expressed so literally by the common table, the white cloth on the pew, for which the Scottish Church has always contended, is still the symbol that we gather at this Holy Service to receive Christ and to make our offering to Him, not alone, but as members of the one family of God. In this great act of worship, again I remind you, the personal and the social are subtly combined, and apart from each other we cannot be made perfect."³⁹

The celebration of the Communion, especially in its participation, with the communicants sitting in their pews, and the elders, as representatives of the congregation as a family, distributing the elements, takes on the nature of a communal meal,

³⁹ Ideas in Corporate Worship; p.30.

and demonstrates the collective conscience of the Scottish worship.

A fifth characteristic of worship in the Church of Scotland, significant to the psychologist, is its rugged strength. One needs only to know something of Scottish Church History, of dauntless men who faced martyrdom rather than yield in convictions of doctrine or worship, to appreciate the sustaining, strengthening power of the Scottish order.

There yet remains in the worship, in its order, in the character of the prayers and the plaintiveness of the hymns -- especially the Psalm tunes -- that which suggests days of danger, when souls needed not a beautiful ritual in an inspiring temple of God to accompany altar and robes, chants and lights, but rather something as rugged as their granite hills and heavy woods, and as elemental as the highlander's primitive cottage, where fugitive bands met furtively to worship God. Out of the heart-singing of the Psalms, with their aspirations and emotions, their confidence, anguish and hope, out of virile preaching which was intensely real, and prayers suffused with deepest and direst needs, there came a form of worship, simple, free, orderly, by which worshipers were made "dauntless in danger and triumphant in martyrdom." So out of actual experience with their God of outstretched arm and mighty to

save was born a worship of strength.

The sixth characteristic of the worship of the Church of Scotland, from a psychological viewpoint, is its stately dignity and order despite the lack of a liturgy and ritual. Symbolism, ornaments, and ceremony as known in Anglican and Roman Catholic worship are almost entirely absent.⁴⁰ Altar and altar-pieces, candles, crucifixes, and crosses are not to be found. But Scottish Presbyterianism is not at the opposite extreme from Rome in this respect, as Heiler characterizes the Calvinistic worship.⁴¹ There are many other denominational forms of worship more severely barren than the Scottish, and more clearly occupying the position of the opposite extreme.⁴²

But the form of worship is a break with the historical liturgies. The Directions for worship give a suggested order to follow, and rubrics indicate postures, while forms, as guides to prayers, are included. But the officiating minister

⁴⁰ Some choirs are vested, and the clergy wear regular vestments. Stained glass windows are common, as are flowers in season.

⁴¹ The Spirit of Worship; pp.98ff.,107.

⁴² For example: Plymouth Brethren; Friends; Independents; Disciples of Christ (In Great Britain, Churches of Christ).

is granted liberty. In one respect this is a risk. It places great responsibility upon him to produce week by week prayers and sermons fitted to the needs of the worshipers and able to lift them to God.⁴³ At the same time a suggested Order of Service is given to avoid the extravagances of disorderly worship. The modern Scottish worship is accustomed to both free and read prayers. In some few places it knows the recitation of the Creed, and the Sanctus in the Communion Office. Some of the priceless liturgical treasures of antiquity have been preserved and are now commonly used, without formal ritual, while on the other hand, the high quality of Scottish pastoral prayers is a standing testimony to the fact that worship may be non-liturgical and yet orderly and dignified. There is a fortunate combination of the values of both liturgical and non-liturgical worship in the Church of Scotland.

The final characteristic of the Scottish worship, which we shall consider psychologically, is the place given to the

⁴³ The 9 pastors who were respondents to my Questionnaire were almost equally divided in their replies to the 2nd Question, "What types of worship do you use in your church?" 5 said, "Prescribed Order of Service," and 4 "own personal order." In answer to Question 5, "Are these elements distinctly in your mind as you plan for your service? -- as you conduct it?" 8 replied in the affirmative to the first part and 7 to the second, while but 1 gave a negative answer to the first, and 2 to the second. The Students' replies were similar with respect to the foregoing results. In answer to Question 2, 16 out of 17 answered: 7 stating "Prescribed Order," and 9 "Free."

sermon. Unlike the typical American worship where the sermon monopolizes the service almost to the exclusion of worship, the sermon is a vital part of Scottish worship, and its usual place in the order makes it the climactic element.⁴⁴ The sermon tends to emphasize the intellectual characteristic of the Scottish worship, and of course attains its importance in the source it has as an exposition of the Scriptures whose characteristic prominence has already been noted. Since the Bible is the heart of the worship, there must be some place where its message can be proclaimed, expounded, and explained.

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In the Questionnaire replies of pastors to Question 7, "In what relation to the worship do you consider the sermon: a vital part of the worship? or separate from the worship experience?", out of 9 respondents 7 regarded the sermon as vital to the worship, and 1 separate from the worship experience. There were two further answers, as: "It is subjective and prepares the way for the subjective experience;" and "Not a part of worship, as such, usually, but of use in leading up to worship."

In answer to Question 9, "What is the climactic element in your service?" only 2 gave the sermon.

The 17 Students, replying to the similar question on their Questionnaire, regarded the climax as follows: 11 the sermon; 2 the Offertory and Anthem; 1 the second long prayer; 1 a confirmation of communicants; while 2 noted "None."

7 of the 9 Pastor respondents thought that the worship made the people more responsive to the sermon and inspired the preacher to better preaching. This was in answer to Question 16.

Question 12 of the Students' Questionnaire asked, "What was the relation of the sermon to the rest of the worship?" 15 said "a continuation of the spirit and theme of worship;" 13 said that the worship made them more responsive to the sermon; 2 said the sermon was "entirely separated from and foreign to the worship." No one said he was less responsive to the sermon as a result of the worship, although one confessed to weariness before the sermon was reached.

Simpson thinks the essential feature in Scottish preaching is a further setting forth of Jesus Christ, who is spiritually present in the worship, and a symbol of the submission of mind, conscience, heart, and will to Him, and thus essentially an act of worship.⁴⁵ Such a position, however, seems to be too idealistic. In average Scottish preaching there is less of the mystical than Simpson implies, and more of the really intellectual element, falling back on a text for elaboration, or on a section of the Scriptures for exposition. ~~Brastow~~ seems to be in agreement with that criticism. He thinks that "the Scottish pulpit has in its own way supported a distinctively educative, if not always a worthily edifying type of British preaching. It has never failed in solidity of thought, nor in genuine regard for the religious interests of the people as they have been understood. It has never failed to appropriate the fruits of the best literary culture, whenever such culture has been available, . . . The Scotchman . . . has an aptitude for rhetorical and oratorical elevation, and forcefulness of speech . . . Of philosophical thinkers especially, Scotland has been the home, and Scottish philosophy . . . has colored and is coloring the theology and preaching of the church. It has always been difficult for Scottish theologians and preachers to conceive of Christianity as other than a doctrinal re-

⁴⁵ Ideas in Corporate Worship; p.79.

ligion, and for many generations the teachings of Calvin have been held as containing the heart of it. With such a conception of Christianity the Scottish preacher must always be strong in the body of his thought. . . . The dominant aim is edification by exposition and by enlargement of religious knowledge, or by mental clarification and the regulation of correct thinking, and all moral inculcation or evangelistic incentive is based on sound teaching as the preacher understands it. . . . The characteristic thoughtfulness of the Scottish race, its seriousness and its rhetorical forcefulness and elocutionary vigor, are almost always present in the pulpit product. . . . No where in Protestant Christendom has Christian apology held so important a place in the pulpit or Christian apologetics received so full and elaborate development. But it never wholly lost its Biblical basis and was never wholly indifferent to the demands of the changing conditions of time."⁴⁶ So while preaching is predominately characteristic of the Scottish worship, it is preaching of an intellectual and moral content rather than of an emotional or mystical nature.

Indicative of the significance of the place of the sermon in the worship of the Church of Scotland is the fact that when there is no minister to officiate no part of the service is

⁴⁶ Brastow: The Modern Pulpit; pp.286,291-293.

conducted. Scottish worship requires not only prayers and lessons and praise, but also a sermon.

III

Turning from an objective analysis and evaluation of the Scottish Order of Worship to a study, psychologically, of the experience of the Scottish worshiper, we find another typical mental state, the "Scottish Consciousness." In our study of the Roman and Anglican "worship consciousness" we discovered the affective element to be predominately strong. Each builds its synthesis about the emotional reactions of the worshiper to a great religious idea expressed in the Mass and the Prayer Book respectively. Each uses the one of the other of these as the medium to bring the worshiper directly into contact with objective Reality. On the other hand, in the "Scottish Consciousness" the cognitive and conative aspects seem to predominate, directing the course and determining the quality of the content of the experience. As they build around the idea of a transcendent Deity to whose glory the offering of worship is to be made, they likewise open up for the Scottish worshiper doors directly into the Divine presence.

At the very outset, as soon as the child is old enough to comprehend anything at all, he is taught to go to church to worship God. If he is early instructed in the Catechism, the

cognitive aspect enters at once to build up the content of his "worship Consciousness," for his instruction is associated in his mind with the Church where he goes to worship. Along with cognition enters also conation to construct its share, as duties toward God, the church, and worship are impressed upon him, and he seeks in his own way their fulfilment. Though Stewart thinks that the first response to worship on the part of the child must be the attitude of reverence, which is affective in nature, yet he states that reverence is the result of worship of such "dignity, power, and reality" that its very act can "be treated as that which it professes to be." That is, the reality of the worship is so apparent -- the cognitive aspect --, and appealing -- the conative --, that the young worshiper responds in reverence.⁴⁷

These two aspects predominate in the "Scottish Consciousness," whether at its start in the little child as he is first introduced to and instructed in his obligations to glorify God in worship, or in the more mature conscious or unconscious thinking of the adult who seeks God and desires to glorify Him with that intellectual temperament characteristic of the Scot. It has been observed earlier in this chapter that the Scottish mind seems naturally theologically inclined, his disposition

⁴⁷ Worship in the Sunday School and Children's Service;
3rd ed., pp. 3, 5.

dogmatic, and his temper scientific. The typical Scottish approach to a problem is in contrast, for example, to that of the German. The latter is direct, almost intuitive, cleaving to the very heart of it. The Scot is more deliberate and thorough. He takes a round-about method which considers it from every possible viewpoint, weighing one against the other, and finally by a process of analytical elimination or synthetic experimentation the solution is reached. Then again, the Scottish temperament shows its contrast to the German, for while the latter lacks an adequate basis for any other than to regard his result as tentative, the former looks upon his solution with a dogmatic assurance of its correctness. This racial characteristic of the thinking of the Scot is reflected in his worship. It is a long process of prayer and praise, prayer and lessons, prayer and offering, prayer and sermon, prayer and praise again, by which finally he comes to its climax, and is able to depart in peace and satisfaction. But his peace, while emotional, rests back upon his intellectual approach in Scripture and Sermon and Prayer to his Deity whom he would glorify, and upon his moral determination to carry out the fulfilment of his responsibilities. That done, a peaceful satisfaction is the emotional result.

The corporate aspect of the Scottish worship is another example of this. It weaves its emotionally appearing pattern

in his "Consciousness" out of the double threads of cognition and conation. The former is the warp of his theological conception of the corporate nature of the church, and the latter the woof of his duty, as a member of a congregation of that church, to unite with his fellows in the worship of God.

Moreover that characteristic which gives the Scriptures such prominence in Scottish worship is rooted in the nature of his "worship Consciousness." Again the twin aspects of cognition and conation join in coöperative endeavor, the former regarding the Scriptures in lessons and sermon as divine instruction and counsel, the latter looking upon them as the message of God to conscience. Will responds to intellect; conduct to reason; and authoratative assurance, the emotional resultant in the "Consciousness", is released.

Even the self-regarding affective aspect of the "Scottish Consciousness," that prides itself on its heritage of loyalty, independence, and free-worship from an age of persecution and martyrdom, harks back to the idea of glorifying God, as it relies upon cognition for its historic authenticity, and upon conation as directing in the line of duty sturdy ancestors who would willingly die rather than conform to other than what they believed to be right. Every affective satisfaction that manifests itself in this complex synthesis of the "Scottish Con-

consciousness" is a resultant response to some recognized and reasonable duty performed in the glorifying of God. Dr. Morrison implies that in his testimony given on page 135, as he approached a mild mystical experience in congregational worship. So does the following incident cited by George MacDonald. An old highlander "had a passion to see God. He had sought Him in sunlight and in moonlight, in the mountain and by the sea," but without result. Then one day at the Sacrament "they saw his face glow, and heard him say softly: 'Father o' Lights.'"⁴⁸ Each instance was prefaced by a recognition of the value of worship and a desire to enter into its priveleges, as well as the will to assume its responsibilities.

Perhaps the most decided influence integrating into a unit and coloring most vividly the significance of the "Scottish Consciousness" is its experience of direct contact with objective Reality. It is an experience in which the worshiper not only is offering himself to glorify God, but in which he becomes aware of the reality of Another than himself, in which he realizes he is in the presence of the Divine, and in which he receives grace and inner strength. And in keeping with the content of the "Consciousness" this phase of the experience grows out of cognition and conation again, with the affective phase as a re-

⁴⁸ Quoted by Abbott: The Disciples; pp.123,124.

sultant rather than a causal factor. The worshiper in knowing God, comes to a realization that he is being known by Him; in offering to God, he becomes aware of being owned by Him; and the final resultant of this contact with Reality through knowledge and moral choice is a further revelation, wherein the soul knows itself as being loved by God.⁴⁹ It is this, then, which gives significance and validity to the rigidly intellectual and logical form of Scottish worship: it is the pattern for his worship experience. It likewise gives further insight into the peaceful satisfaction which is the usual final resultant in the "Scottish Consciousness" as the worship experience concludes. It is an experience to him in which subject and Object meet, in which he is confident "that he is dealing with a More of reality kindred to and not utterly unlike his own essential nature -- a 'Beyond that is akin.' . . . The reality of the Object is just as essential as the reality of the subject."⁵⁰ In respect to the Scottish worship, at least, conforming to his natural temperament cognition and conation have opened the doors to Reality, while the affective aspect casts its emotional light in which the worshiper retains the vision of the experience.

⁴⁹ Cf. Griffith: God in Idea and Experience; pp.290-293.

⁵⁰ Rufus M. Jones: Pathways to the Reality of God; pp.189,191.

The "Scottish Consciousness" is a complex synthesis. Many and varied other aspects enter into it, some of which are elusive and defy description. For example, so interwoven into the various phases of the "Consciousness" have been the many physical activities in which the worshiper engages that habits of worship have been formed, which unconsciously influence and direct other aspects of his worship behavior. These are such things as bowing, kneeling, standing, following the readings, engaging in singing, listening attentively to the sermon, and so on. Any one, or several, of these activities or attitudes may be sufficient to stimulate the "Scottish Consciousness" into a fresh worship experience, or start it on its way toward one.

As the various elements, strongly conative or cognitive, weave about one another leaving their affective strand, sometimes quite apparent, othertimes deeply hidden, the pattern of the "Scottish Consciousness" becomes ever richer and more colorful. Each experience elaborates the existing background of worship, while the enlarged background likewise becomes a better basis for fuller and richer succeeding experiences of worship. It is significant to note that this "Consciousness" of the Scottish worshiper, while more active in nature than either the Anglican or the Roman, (both of which are more or less passive,) is at the same time decidedly receptive. The

logical form which this order of worship takes does not mean that it is psychological impossible for any Divine influences to enter the "Consciousness." Rather, the order is the natural and best channel of expression for the experiences of temperaments predominately intellectual and logical, and is susceptible, as I have shown, to the influences of the Divine. It is not only the characteristic expression of, but also the means of the realization of his deepest experiences with Reality.

There is something so virile and independent in the synthesis of the "Scottish Consciousness," in contrast to the Roman and Anglican, as to remind us of Coe's "prophet type" of religious leader which he contrasts with the "priestly type." The former goes directly to the sources of religious life, instead of depending upon symbolism or ritual, and conceives of God predominately as ethical will. He regards ethical conduct as supremely important, far transcending ecclesiastically defined doctrines or mere institutionalism.⁵¹

IV

It is now in order, before concluding our study of worship in the Church of Scotland, to subject it to an examination for any psychological weaknesses or defects, and to point out, if

⁵¹ The Psychology of Religion; pp.175-192.

possible, constructive suggestions for their remedy.

The first criticism of the Scottish worship, psychologically considered, is its growing unreality. Adapted admirably to a century of hardship and persecution, its forms have not kept pace with changing conditions, particularly with economic transformations. Scotland is now becoming largely industrialized; her people are in great numbers laborers,⁵² but there is in the Scottish worship no real studied attempt to make worship the celebration of their lives or the offering of their labors to the glory of God. And working men, in the words of Ramsay Macdonald, "will attend or desert the church as the church itself attracts or repels them or ceases to be of importance to their minds."⁵³ They have passed beyond the Victorian as well as the Elizabethan age. They are living in the real Now with its acute problems of unemployment, war ravages, and machine domination, and whose most insistent demand seems to be for entertainment and pleasure in which its moderns may find some brief respite from the grim realities of life.⁵⁴

⁵² Recent Census Reports show that of 1,771,228 males of 12 years and over in Scotland, 1,569,505 of them were employed in Industries. (1929 Reports.) Now reduced by unemployment.

⁵³ In Non-Church Going; (W. Forbes Gray, ed.), p. 57.

⁵⁴ Prebendary Carlile declares: "Church-going is neglected, not from any active hostility to religion, but because it involves some small amount of effort; it is dull, old-fashioned, uninteresting; secular pursuits are more exciting and drive dullness away much better." (Gray: Op.Cit., p. 49).

The Christ of the Carpenter's shop and of the common people, the homeless Wanderer, the Victim of greed and organized political and ecclesiastical forces, is more appealing to the masses in Scotland today, than is a far-away Advocate at the right hand of His Divine Majesty. While there is a spiritual hunger in most hearts, it must be fed with fresh and appetizing food. Stale morsels three centuries old are little more to be desired than the hunger pangs.⁵⁵ The cry of the common classes is for some prophetic voice in religion to plead for social righteousness and redemption. Their need is for a modern liturgy and priesthood to celebrate modern life. The very unconscious suggestions of a machine age are apt to eliminate God from the thinking of the non-worshiping classes. The worship of the church as it approaches God in the thought concepts and phraseology of an Eighteenth Century that is dead hinders rather than helps the average laborer of today in his attempt to worship in spirit and in truth.

With its adaptability, its freedom for use of both free prayer and liturgy, its sermon, the Scottish Church has the opportunity to appease the spiritual hunger of this generation. The great Scottish Church that nurtured its nation during

⁵⁵ Out of the 9 Presbyterian pastor-respondents to my Questionnaire, replying to Question 11 as to the type of worshiper in their congregations, but 2 listed Labourer. After Mixed with 6, the highest score was Tradesmen with 5.

bloody years of persecution, and inspired its people so that even martyrdom was embraced for the sake of their convictions surely has the ability and resourcefulness to confront the situation in the present generation and to stem the tide of church neglect and abandonment on the part of the masses.⁵⁶

God must be made real. Worship must be related to life. It

⁵⁶ The effect of worship in the lives of worshipers which respondents to my Questionnaire noticed is on the whole good, but largely of the conventional type. Here are some as indicated: (1) Freedom from anxiety and care; (7) More usefulness and sympathy for others and a deeper sense of God; (5) More reverent, and live with some sense of fear of God and more desire really to be good and do good; (2) Better Christians in daily living. Those who are more spiritual outside the church are the best worshipers and vice-versa; (3) In the best of them a finer spirit and richer type of character; (4) Great unselfishness about their time and money; (6) A certain depth and strength of spiritual temper, an emulation of the ideal, a readiness for service and for sacrifice.

There is little, if anything at all, in these replies to indicate the existence of a social problem or the relation of Christianity to it, or the effect of worship on the social relations of the worshipers. (This is the question to which the answers were made: "Do you note any distinct effects in the lives of your people as a result of worship, which you do not note in the lives of non-worshippers? . . . If so, what are they?" The bracketed numbers indicate the specific Questionnaire.)

9 out of 17 Students, replying to their Questionnaire on Question 15 as to the effects of worship answered as follows: 6 as to "attitude toward the world;" 4 as to "mental outlook;" 3 as to "personal problems;" 1 each as to "character," and "daily life." As a further explanation there were 6 replies as follows: "A confirmation of a personal idea;" "Came from service with a feeling that my religion was bearing me up;" "More sympathy for doubters;" "Inspired to enter into life more positively;" "Reassured that God is ever working out His will in the world;" "Resolved to solve all problems in the spirit of Jesus." These six replies seem to point to effects of the sermon, rather than of the worship.

must be a vital experience of give and take.⁵⁷ It must represent the workman presenting his hours of toil -- his days of the week spent in labor -- to God, whereby toil is sanctified.⁵⁸ It must also in reality bring the consciousness that God has accepted the gift, as well as the realization of His partner-

⁵⁷ The answers to some of the questions on my Questionnaire are significant at this point. Question 12 to the pastors was: "Why do these people worship in your church?" Out of 9 replies, 6 each checked Custom, Sense of Need, Hope of Help, Loyalty to Denomination, and Loyalty to Christ. 5 checked To satisfy Conscience and a sense of Duty. In answer to Question 14, inquiring "What mood do you find most common to your worshipers?" 8 checked Receptivity, and 7 Expectancy. Only 1 checked Joy. But 5 of the 9 respondents said they tried to influence the moods of their worshipers; (Q.15). And yet, with one or possibly two exceptions, the five answers are superficial. They do not seem to give themselves seriously to the heart of the matter.

Question 5 of the Students' Questionnaire asked "Why did you participate in worship?" The 17 answers classify as follows: 9 "Personal Need;" 7 "Spontaneous response to Something;" 6 "Willed action;" 5 each "Custom," and "Habit;" 4 "Sense of duty;" 1 each "Unconscious imitation of others;" "For the sake of someone else;" and "Authority;" 1 "Mainly to hear the sermon;" 2 others "Because of love of God," and "Love of church and desire to hear God's Word and to worship Him in His sanctuary;" another "When away from home I go to church because any church for me shares the associations which makes me love the one in which I grew up. It is a place where I am accustomed to worship God. There I am with other people. Though they are strangers, they are seeking the same spiritual purification as myself. They have similar aspirations. I do not choose the church because of the sermon. I usually want a harmonious worship service."

⁵⁸ Yet Peabody declares: "To the great mass of hand-workers nothing would seem more unreal or uninteresting than the ordinary methods and concerns of the Christian Church. . . . On the day when Christians meet for prayer, Trade Unionists and Socialists meet to consider what they believe the not less sacred themes of human fraternity and industrial peace." (F.G.Peabody, D.D.: Jesus Christ and the Christian Character; pp.33,34; quoted by Gray: Non-Church Going; p.17.)

ship and presence with the laborer in his daily toil. It must make the worshipers aware of His imparted strength, favor, and approval of their tasks, thus causing their consecrated labors to be both service to humanity and worship of God.⁵⁹ Worship must be made real with a vital appeal to the average worshiper. It must be related both to his life and to the needs of his soul.⁶⁰

God must no longer be presented to the worker as a great Patron. He has too much patronizing as it is. Too many of the kindnesses he receives, sincere in their bestowals it is true, are those of a "superior class" to an "inferior class." And he resents that. The worker does not even desire a God "pitying and having compassion" on his condition, but rather a strong Friend, a Companion, a Partner in his work, Who empowers him to serve in his humble position, to realize his fullest personality, and to contribute his share toward a better world. Moreover, he wants a God who finally will con-

⁵⁹ Such belief was something of the conception of artisans and workmen during the Cathedral-building centuries. They were partners with the Divine. Their work was akin to worship: an offering to the glory of God.

⁶⁰ "Furthermore, the Christian message of today, at least, where the working classes are concerned, must be couched in a language and imagery understandable by the man who has to rear a large family on a small wage and lives in hourly terror lest the guant spectre of unemployment should stalk abroad. There must, of course, be a direct spiritual appeal. The heart and conscience must be awakened to newness of life." (Gray:Op.cit., p.29).

serve his efforts so that his life shall not have been spent in vain.

Modern Scottish worship must become love-saturated, rather than doctrine-permeated. Doctrine is too suggestive of a mechanical civilization and a machine age. Machinery lacks personality; it lacks love. A scientifically controlled civilization, working with machine-like precision, takes a sick person from his home and the tender ministry of his mother, and puts him in a hospital under the professional care of surgeon, physician and nurses, and surrounds him with charts, graphs, instruments, implements and utensils. This is all designed for the more effective recovery of the patient; it is a mark of progress scientifically and socially that it can now be done; but it is all too impersonal, mechanical and loveless. "Mother's knee" has been replaced by the public school as the educative agency of society. While the system is a general improvement for the majority of children, it, too, lacks love. The public library, restaurants, tea-rooms, amusement centers, factories and mills now replace in their respective services some former work done in the home. These agencies make life more efficient, less laborious, but they have taken away the personal element and have diminished the ministries of love. The soul of man is hungry for love. Worship which should be feeding that hunger has followed the trend of things materialistic. There is

little love manifest in the Scottish worship.⁶¹ The Shepherd Psalm ought to replace the Apostles' Creed, the first epistle of John parts of the Old Testament, and some joyous hymns the doleful Psalm-tunes. Worship must be made real to the people of the present century and vitally related to their daily life.

The second criticism of worship in the Church of Scotland, from the viewpoint of practical psychology, is its lack of social expression. I have already suggested that the Scottish worship is characterized by a corporate aspect, yet very often that is more superficial than real, and becomes more an attitude of conformity than an expression of genuineness. After all, except the praise and those rare instances when the Creed and Lord's Prayer are used, the service is entirely the minister's. The prayers are by him, the Scripture reading is by him, the sermon is by him; even in the selection of the hymns the people have no part. Although there is a general

⁶¹ Question 13, of the Questionnaire to pastors, asked, "To what instincts, sentiments, or emotions, do you try to appeal in your worshippers?" Out of 9 respondents, 8 listed Tender Emotion, which indicates some realization on the part of pastors of this need today. Other appeals listed are: 9 Reverence; 8 Imitation of an ideal; 7 each Sympathy and Admiration; 6 Awe; and 5 Desire for Fellowship.

Question 9 of the Students' Questionnaire was of similar import. 15 out of 17 answered as follows: 10 Reverence; 8 Desire for fellowship; 4 Curiosity; 3 each Imitation of an ideal, and Tender Emotion; 2 each Awe, A sense of the mysterious, Admiration, and Sympathy; 1 Self-exaltation.

belief in the common "priesthood of believers," the believers have little opportunity to exercise their priestly function.⁶² In order to remedy this, and to make the worship a corporate expression of the group rather than an individualistic one in which a number of different participants thrust forth their personalities and claim attention by performing various parts,⁶³ there should be action on the part of all the worshipers as a group. This plan would likely demand some ritual. But even if ritualistic, if its prayers, responsive readings, and other unison parts are not stereotyped, but varied, and are related to life today -- to its seasons, problems, tasks -- such an innovation would be a help, not a hindrance. Its use would become the celebration of life, rather than a mere repetition of forms. If in this connection, and in addition to a simple ritual, there can be devised some rich, meaningful symbolism

⁶² Indicative of the fact that a number of Scottish clergymen realize this defect are some of the answers on the Pastors' Questionnaire to Question 20 (b), "Are you satisfied with your present plan of worship?" "If not, in what ways would you seek a change?" They replied: (7) Fuller participation by the people; (5) By getting people somehow to enter more deeply, heartily, vitally into it, and this not merely by adding a liturgical element; (3) I should like to have the people participate more directly in the devotions; (4) More response, more trained singing by the congregation, and more perfect choir; (9) I would prefer more liturgical worship.

All five of these answers -- the only ones submitted to this Question -- are concerned with this matter of an inadequate corporate participation.

⁶³ This custom is common among the Plymouth Brethren, the Friends, and the Churches of Christ in Great Britain.

or dramatic action for the worshiping group as a whole, modified of course to conform to the characteristic Scottish temperament, whereby emotions as well as intellect and will may express themselves and experience reality, then the Scottish Church will have gone far in bringing into its worship the corporate expression it now lacks.

A third psychological criticism and suggestion is with respect to the most characteristic feature of the Scottish worship: the prominence of the Scriptures. In the light of modern historical research and the critical study of the Bible, the Scottish Church has the opportunity of making a valuable contribution to Christian worship. The Scriptures contain the record of innumerable spiritual experiences of men seeking God, and of God seeking humanity. They reveal that double search through the ages, until it was completed in Christ. Rightly are they given prominence, and even the central place, in Scottish worship. During the middle ages they were lost, locked away from the masses in an unknown tongue of a dead language. Their release in the vernacular meant vitality, fresh interest and reality in worship. While not entirely lost again today, they are rendered almost impotent by the antiquated language of the sixteenth century in which they are cast.

Who would predict the revolutionary changes which might

be wrought for humanity should the church dare to use some modern version of the Scriptures that would put them in the vernacular of today?⁶⁴ And what, if at the same time, she put them in an edition that took cognizance of the latest historical and critical conclusions! What I have indicated with respect to the use of the ancient version of the Scriptures likewise applies to the language and thought content of the hymns and prayers of the church.⁶⁵ An atmosphere of royal separateness and of judicial exactness now pervades these exercises. They lack the warmth, the joy and the assurance of the central fact of our religion: that our God is the Father of Jesus Christ, and that Christ Himself taught us to call Him our Father as well. The ancient expressions have a dignity, it is true; but it is a dignity cold, stern, serious, which trembles in His presence, rather than manifesting a respectful confidence toward Him who is a loving Father calling

⁶⁴ Gray (Op.cit.,p.27) discusses some of the factors alienating the masses from worship today. "One is the archaic speech of places of worship. Their tongue is largely unintelligible to the worker. It is divorced from the actual life of today. Instead of treating the great questions of religion in language fresh from the mint of actual human experience, the average modern preacher is prone to indulge in the stock phrases of traditional theology. Christ spoke in homely parables which the common people could understand. Therefore they heard Him gladly."

⁶⁵ A great improvement has been made in the content of the Prayer models suggested in the Book of Common Order, 1928. Cf.the 2nd and 3rd Intercession,p.17; the last prayer on p.21; Offertory prayer,p.25; Invocation,p.26; and the last Intercession,p.29. But the language is still foreign to this age!

forth gladness from His children who rejoice in His presence.

I am aware of some of the objections which will be raised against this suggestion.⁶⁶ Modern versions are less familiar. They smack of irreverence and flippancy. The language of the market place and street is not suited to worship. These objections merely bear out my criticism that the language of worship and of the Scriptures (and of the prayers and hymns, too, for that matter) is discouragingly unreal for the masses. It is not related to their life. But it must be, if they are to be reached for God. For a while the devout, reared and nurtured on the old versions, would likely shudder at hearing worship conducted in the tongue of the common folk, but such a change would no doubt result in the turning of hosts of them back to public worship again.

I would not be so naive as to propose this as a cure for all the ills of the church. I realize that it is a mechanical detail. But it is a detail indicative of something far deeper: the church and its worship have become dissociated from actual life and the problems of every day. Worship which becomes so wedded to forms and methods that they cannot be changed is in danger of faring like the Jewish Sabbath which though made for

⁶⁶ For example, cf. Sperry: Reality in Worship; pp. 239-245.

man came to regard man as its servant, and like it will eventually perish of its own sterility. Worship must ever be "in spirit and in reality."⁶⁷

To summarize: The worship of the Church of Scotland is the worship of a Sovereign Lord; it is intellectual in concept and logical in order, of majesty and strength, exalting the Scriptures in the process. Its weakness is in some of its antiquated methods, its lack of psychological approach to the modern mind, and its divorcement largely from the daily life of the masses. It has in it basic elements of strength, which place it in a position of unique opportunity to adapt itself to the present age.

⁶⁷ Cf. Moffatt's rendering of Jno.4:23,24.

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IV

WORSHIP IN AMERICAN NON-LITURGICAL CHURCHES

Outline of Chapter Four

WORSHIP IN AMERICAN NON-LITURGICAL CHURCHES

I The Non-Liturgical Order of Service:

1. Its Historical Background.
2. A Typical Order of Worship.
3. The Order Analyzed Psychologically.

II Characteristics and Criticisms:

1. A Sermon-centered service.
2. Attitude of Passivity.
3. Fellowship.
4. "Unwritten Tradition."

III The "Non-Liturgical Worship Consciousness:"

--Feeling of Self-Importance -- Expectancy and Receptivity --
 "Loyalty" and Unwritten Tradition -- Sense of Fellowship --
 Personal Experiences and Desire for Worship -- Objective
 Aspect -- Prominence of Affective Element.

IV New Departures in Non-Liturgical Worship:

1. Reasons for Renaissance of Worship.
2. New Methods of Approach to Worship.

V Problems of Psychological Import in American Non-Liturgical Worship:

1. Its Subjectivity.
2. Its Loss of Corporate Consciousness.
3. Its Lack of Reverence.

CHAPTER FOUR

WORSHIP IN AMERICAN NON-LITURGICAL CHURCHES

DESPITE THE NUMEROUS AND VARIED denominations in the United States, there is a striking similarity in the worship of all of them that are of a non-liturgical type. The Episcopal worship follows in liturgy that of the mother church. The same is true of Roman Catholic, Greek Orthodox, and Lutheran. But Methodist, Baptist, Presbyterian, Disciples, Congregationalist, Pentecostal, Friends, Unitarian, Christian Science, and their various offshoots follow, in general at least, a common order. Whether conservative or liberal in theology, whether old in tradition or very recent in development, the worship is very much alike. With the possible exception of the Friends and the Christian Science Churches, it is doubtful whether from the order of worship and the conduct of the service the average worshiper could tell in what denominational church he

was worshiping, if such fact were unknown to him otherwise. In order to appreciate this type of worship even sufficiently to make a psychological evaluation of it, some familiarity with its historical background and an analysis of its order are essential.

I

Non-liturgical worship in America is largely a heritage from the Independents of Seventeenth Century England. It is the outgrowth of non-conformity there. The Pilgrims, emigrating to Massachusetts in 1620, were English Separatists. The Baptists and the Friends, following to Rhode Island and Pennsylvania, were other Separatists and Non-Conformists. From these three strains in America grew up the Independent system of worship, characterized by simplicity, democracy, and the absence of liturgy. So sweeping was this influence that even the Methodist Episcopal Church, which began by using Wesley's Sunday Service modeled directly after the Anglican, in 1906 released a new order of service which looks more like an elaborated Independent order than a revision of the Wesleyan. The Presbyterian Church while retaining an allegiance in theology to its Scottish origin has abandoned the order of worship of the Directory for the Independent model, so that also is distinctly American. This does not hold so true, however, of the Canadian Presbyterian Church, where the Book of Common

Order follows its Scottish prototype.

The Independents at the outset determined upon complete liberty. They would be free in worship and doctrine from the State and the Established Church on the one hand and from any ecclesiasticism of their own making on the other. They would even be independent of one another. For this reason their rejection of the Presbyterian Directory was as emphatic as that of the Book of Common Prayer.

No vestige of liturgy or ceremony was tolerated in worship. Even such ancient practices as the use of the Cross as a symbol, or of the Lord's Prayer were disapproved. The Friends went to the far extreme of abolishing even the sacraments of baptism and the Lord's Supper, save in a "spiritual observance." Church buildings, except of the severest plainness, were scorned, and their "meeting houses" were merely their places of assembling without any special sanctity attached to them. The Lord's Supper replaced the "Holy Communion," and was observed in the simplest form as a communal meal, frequently presided over by the elders instead of the minister. Prayers were extemporaneous and informal. The sermon, except among Friends and Disciples, was the important part of the service and the real reason for the Sunday worship. The Scriptures received scant attention in the service, and frequently were not read

at all. There was no great distinction drawn between laity and clergy, and in many services there was a division of parts between minister and elders and members. Some of the denominations, like the Friends and in the beginning the Disciples, refused even to recognize a special order of the clergy.

Yet, despite the simplicity, democracy, and abhorrence of any semblance of liturgy or ceremony characterizing the early history of these groups in America, their worship was to them fervent, spiritual, real. There was about it something of the primitive aspect of the church of the first century that seemed admirably adapted to the experiences of settlers pioneering in a new land. In fact, they gloried in the claim of a worship which was not only Scriptural but apostolic. It was suited for the times. It fulfilled the needs and requirements of the worshipers of that day. Indeed, their descendants might well study not its order but its principles to bring something of its early vitality into their modern worship so frequently impotent and sterile.¹

¹ For general source materials for this historical sketch, cf. The American Church History; 13 vols. edited by Philip Schaff, H.C. Potter, Geo. P. Fisher, Samuel M. Jackson, et. al. Cf. also History of American Christianity by Leonard Woolsey Bacon.

Non-liturgical worship, in its order of service, originally was of the simplest sort. It consisted of Praise, Petition, and Edification. These elements were provided for by Psalm singing, Prayer, and the Sermon. It is upon this three-fold foundation that the present structure of a worship service is built, whether of simple design or of more elaborate expansion. An early service would not differ much in order from this general plan: (1) Psalm (sung); (2) Prayer; (3) Psalm (sung); (4) Text and Sermon; (5) Psalm (sung); and (6) Prayer and Benediction.

At present the usual service in any non-liturgical/^{church}in the United States includes the following items, arranged somewhat in this order: The Doxology;²Invocation and the Lord's Prayer; Hymn; Responsive Reading or a Scripture Lesson; Anthem; Pastoral Prayer; Hymn; Notices; Offertory and Solo; The Sermon; Hymn; Benediction. There will be slight variations, according to the ideas of the presiding minister or the taste of the local congregation, but the general plan here outlined will be followed.³

² "Praise God, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son and Holy Ghost. Amen."

³ Cf. Chas.M.Sheldon: Turn It Around, a discussion of the prevailing American Order of Worship; The Christian Century; (Chicago) for Aug.7, 1929; pp.987ff.

As a matter of comparison, it is interesting to study this order alongside that of the Anglican Order for Morning Prayer.

<u>ANGLICAN</u>	<u>AMERICAN</u>
Sentences	Doxology
Confession & Absolution (Lord's Prayer)	Invocation Lord's Prayer
* * * * *	* * * * *
Psalms	Hymn
Lessons	Lesson, or Responsive
Canticles	Anthem
* * * * *	* * * * *
Collects and Prayers	Pastoral Prayer
* * * * *	* * * * *
Hymn	Hymn
Notices	Notices
Sermon	Offertory
Offertory	Sermon
Hymn	Hymn
Benediction	Benediction

As was the case with the Scottish order so it is with the American, when first a comparison with the Anglican is made they seem quite similar in construction, but a further examination shows them to be very unlike. For example, as we begin to study the American non-liturgical order, psychologically, we find there is little psychological plan to it. There are three

glaring defects apparent at once.

The first is the incongruous placing of the Doxology. It is doubtful whether a group of worshipers, such as the average American church audience is composed of, experiences any such sense of the presence of God so early in the service that it can with any degree of reality sing the Doxology. It may be the expression of a habit, but not of a religious experience. Especially is this true when it is remembered that the moments preceding its singing are usually spent, not in private devotions and meditation as in the Scottish and Anglican Churches, but in conversation with one's neighbors in the pew, and that the talk continues up to the very moment when the congregation rises with the choir to sing, unannounced, "Praise God from whom all blessings flow." Psychologically it is impossible to jump in an instantaneous leap from the low level where the worshiper is engaged in temporal talk with his neighbor to the high plane of such an immediate awareness of God as to be able so to voice His praises. The worshiper is not even ready to praise God in his own heart, to say nothing of being so full of the spirit of praise that he must call upon his fellow creatures on earth and the angelic hosts above to join in the exultant tribute.

If it were rightly placed, according to sound psychological

principles, the Doxology would come at some later place in the service where it would be the natural outflowing of praise to the Eternal, and thus a true expression of an experience realized in the worship.

First of all then, the Doxology as it now stands in the service, considered psychologically, is misplaced.

Another defect from the point of view of psychological value is the plan of reading the usual Scripture lesson responsively. The average responsive lessons in non-liturgical churches in the United States are favorite Scripture selections collected into the hymnal, and most frequently compiled with no conception of liturgical fitness or responsive value. Scripture passages are broken into their often meaningless verse divisions for alternate reading between the minister and congregation, while even the Psalms are arranged in alternate verses. In order to get the antiphonal effect of the Psalms -- not of mechanically numbered versification, nor of rhythm of sound, but rhythm of statement -- the verse should be divided so that one statement or thought is balanced or reiterated by the succeeding one. This can readily be illustrated by the Venite, Psalm 95, which is the regular call to worship in the Anglican Order of Morning Prayer. As it is printed in the Authorized (King James) Version of the Bible, and so copied

into most hymnals, the alternation in reading would be a mechanical process by verses; thus:

1. Oh come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation.
2. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.
3. For the Lord is a great God, and a great King above all gods.
4. In his hand are the deep places of the earth; the strength of the hills is his also.
5. The sea is his, and he made it; and his hands formed the dry land.
6. O come, let us worship and bow down; let us kneel before the Lord our Maker.
7. For he is our God; and we are the people of his pasture, and the sheep of his hand.

This same selection set in balanced statements makes a beautiful antiphonal hymn. Utterance is balanced by reply; affirmation is answered by agreement. So we now give it:

V/ O come, let us sing unto the Lord:

R/ Let us make a joyful noise to the Rock of our salvation.

V/ Let us come before his presence with thanksgiving:

R/ And make a joyful noise unto him with psalms.

V/ For the Lord is a great God:

R/ And a great King above all gods.

V/ In his hand are the deep places of the earth:

R/ The strength of the hills is his also.

V/ The sea is his, and he made it:

R/ And his hands formed the dry land.

V/ O come, let us worship and bow down:

R/ Let us kneel before the Lord our Maker.

V/ For he is our God:

R/ And we are the people of his pasture, and the sheep
of his hand.

This selection read or chanted antiphonally between the two sides of a congregation is very effective. The instruction of God to His people ought always to be read by the minister as the prophet of God.⁴ An affirmation of faith⁵ should be read by all in unison. It is an inexcusable psychological blunder to attempt such responsively, yet non-liturgical worship in the United States often does just that.

A third defect, from a psychological viewpoint, is the introduction of notices, announcements, or intimations into

⁴ For example the parables in Matt.13, or the discourses in John 15 & 16; etc.

⁵ For example: 1 Cor.13; sections of Rom.8; Ps.23; etc.

the service of worship. They are entirely foreign to its spirit. Especially in the typical order just observed they are glaringly out of place.⁶ Immediately preceding the Offering which represents the dedication of the life and means of the worshipers as a proper response to the prayer and hymn, they break most disconcertingly the connection and destroy the meaning altogether. The offering under such circumstances can mean little more to the worshiper than taking up an admission fee, which at a theater would be collected at the door and not allowed to interfere with the continuity of the play, causing its very purpose to be lost.⁷

These three items, the Doxology, the Responsive readings

⁶ No doubt notices will always have to be given and announcements made. Many churches avoid thrusting them into the order of worship by including them in the printed order for the day, or by posting them on a bulletin board. If they must be given out in the service it should be at a point where they will not appear as an anti-climax in the worship experience. In the typical order under consideration they might be inserted after the Offertory to be followed with a prayer for illumination before the Sermon. By careful attention on the part of the Minister they could be introduced with a greeting to friends and visitors present, and closed with a call to meditation or prayer, and thus serve as a kind of expression of a spirit of fellowship characterizing the service.

⁷ In this connection also it should be noted that it frequently happens that the Offertory Solo sometimes sung as the Offering is received appears to be a sort of compensatory device to make less painful the ordeal of "taking a collection." Instead of an expression of dedication of talents and praise, of body and soul to God in an act of worship it often seems more an exhibition of the musical ability of the soloist for the entertainment of the congregation.

and the notices, all well in themselves, and with a legitimate place in each service, are so arranged in the average American worship so as to cause it to lose much of its psychological value and to warrant us making the criticism that the service is not a psychological one in arrangement. But if it fails of psychological plan, it also fails of logical order and of dramatic scheme. There is no logic in the plan of arrangement. Any element, except the sermon, could be changed in the order, or omitted from it, without doing violence to the feelings of the worshipers. Nor is it dramatic. It leads up to no studied or effective climax. Beginning on the high level of the Doxology it drops by the gradual and uneven steps of the Lord's Prayer, Responsive Lesson, Anthem and Pastoral Prayer to the low plane of the Notices and Offering, with the sermon following immediately in the place where the climax ordinarily would be expected.

II

Although the Order as such lacks psychological merit, there are certain characteristics of American non-liturgical worship of distinct and significant value. Some of these we shall now consider and offer our criticisms of them.

The first noticable characteristic is that the worship is sermon-centered. It is as distinctive in this respect as is

the Roman worship with respect to the Mass or the Anglican to the Prayer Book. American worshipers come to church primarily to hear the sermon. They do not care for "the preliminaries,"⁸ as all the items preceding the sermon are sometimes called. They tolerate them; but the shorter, the better; and the sooner the sermon is reached the more pleased are they. "Preacher" is the common term applied to a clergyman in the United States in the non-liturgical churches. Preaching is the function about which the architecture of a century of church building has centered. A central platform, with the pulpit desk in the focal point, behind which in series rows is arranged a choir loft, overtopped by the great pipes of the organ, is most characteristic of the architecture of these churches. It is not considered any breach of etiquette on the part of a late-comer to enter the service during any part preceding the sermon, but to disturb it is a genuine breach of decorum. In American seminaries for the training of the clergy the emphasis has been upon preaching, and until quite recently courses in liturgics or public worship have not been offered.

As has already been noted, any part of the worship service

⁸ The phrase is Dr. John Henry Jowett's; cf. his Yale Lectures on Preaching: The Preacher: His Life and Work; pp.154, ff.

may be omitted except the sermon. It is the most important matter of the day. If the "preacher" is ill, or otherwise incapacitated for preaching, the entire services for the day are not held. The sermon is central. It is the heart of American non-liturgical worship. It is the first and designating characteristic.

But while this worship is sermon-centered it must be noted that the worshipers not only attend services to hear the sermon, they are benefitted and helped by it for they keep on attending. This is no small tribute to preaching in an age which offers many attractive competitors such as the Sunday newspapers, Sunday motion pictures, radio broadcasts, and the automobile for week-end trips. American preaching has largely abandoned the expository method of sermonizing, or of following through in successive sermons a particular book of the Bible. Modern preaching in the United States is addressed more particularly to the problems of the hour and their solutions, to situations arising in the lives of the worshipers and their remedies in the application of the principles of Christianity. American worshipers have not the acquaintance with the Scriptures in the systematic way that those of the old world have, nor is their theological position so well defined, but they do relate Christianity to life. American ministers are great pastors, and out of their pastoral con-

tacts with their people they build their pulpit ministry and messages.

Even though such worship is sermon-centered, the fact that the sermon grows out of the life-needs of the worshipers and brings them to God for the solution of their problems relates the American sermon most vitally to worship. It leads the congregation to become worshipers. The sermon is a call to worship.⁹ With its discussion of life, the problems of the soul, the needs of the congregation, and the answer in God for all of these, the sermon leads its hearers into a frame of mind conducive to worship. So, while all-important, the sermon is not void of the element of worship, nor of that which inspires worship.

Out of the first, grows the second characteristic of American non-liturgical worship. It is the attitude of passivity on the part of the worshipers. They take little or no active part in the service. The worship is "vicariously" done for them by minister and choir. In many localities the worshipers prefer to let the choir -- or quartette or soloist -- even

⁹ It is on the strength of this fact that Dr. Chas. M. Sheldon urges the reversal of the American Order of service so that the sermon would come at its beginning. He suggests that the worship should follow the sermon which inspires it. Cf. Turn It Around; article in The Christian Century; (Chicago); Aug. 7, 1929; pp. 987, ff.

do the singing for them. This is not laziness on their part; it is simply an attitude that has been slowly developing wherein the worship has become more and more subjective: that is, it is done for the benefit of the worshiper. He attends the service to have things done for him, to be entertained: to hear the sermon and music and prayers, to be thrilled or stirred, eased or comforted, to be encouraged or confirmed in his faith, or soothed in spirit, according to his need or fancy or the season.

Special days follow special occasions in quick succession in American non-liturgical churches, each with its own emphasis, celebration, and entertainment. Beginning in September the church year opens on Labor Day Sunday.¹⁰ Then come Public School convocation, Rally Day, Home-Coming, Father-and-Son Sunday, Armistice Day Sunday, Thanksgiving Day,¹¹ Advent, Christmas, New Year's Day, the birthday anniversaries of Abraham Lincoln and George Washington each recognized on the Sunday nearest the event,¹² Lent, Passion Week, Easter, Pentecost, Mother's Day,¹³ High School and College Baccalaureate

¹⁰ Sunday preceding first Monday in September.

¹¹ The last Thursday in November.

¹² On February 12th and 22nd, respectively.

¹³ The second Sunday in May.

services, Memorial Day,¹⁴ Children's Day, Father's Day,¹⁵ and Independence Day.¹⁶ Besides these celebrations, more or less generally observed by the non-liturgical churches, the denominational boards of each group^{and other organizations} name special days for the promotion of their particular interests and activities, such as foreign and home missions, state missions, social welfare, Christian education, temperance, Christian union, the Bible Society, the Federal Council of Churches, homes for the orphaned and aged, ministerial pensions and relief, Red Cross, Young Men's Christian Association, Young Women's Christian Association, Boy Scouts, Community Chest, and numerous other good and humanitarian organizations and causes.

In one respect such frequent special services of recognition with hymns, prayers, Scripture lesson, and sermon adapted to the occasion are well, and psychologically valuable. They serve to identify religion closely with life. There is no divorcing of the two in the minds of American worshipers quite so marked as with British worshipers. Worship in America becomes a part of the active life of the people, distinctly related to vital issues in which they become matters of prayer

¹⁴ The last Sunday in May.

¹⁵ Children's Day first Sunday in June; Father's Day the second Sunday in June.

¹⁶ The Sunday nearest July 4th.

and instruction. To this end many orders of service are "built" into so-called "Worship Programs,"¹⁷ rather than "Orders of Worship." For example, the Scottish worship modified would illustrate the "Order of Worship" plan, which includes the elements of Adoration, Confession, Thanksgiving, Submission, and Supplication,¹⁸ expressed in Hymn, Scriptures, Prayers, and Sermon. The "Worship Program" on the other hand, "builds" its service around a single theme, as "Love," or "Faith," or "Consecration," in which the elements of Adoration, Praise, Petition, and the rest, expressed in hymn, Scripture, prayer, and sermon, converge upon the single idea. Similarly this is true of a "Worship Program" built for a special occasion such as Mother's Day, when "Mother" will be the subject for thanksgiving, petition, Scripture lesson, and sermon. Under this plan worship partakes of the festival. It takes on what Vogt calls "the praise and celebration of life."¹⁹

But there is an unfortunate aspect in the passivity of American non-liturgical worship. The worshipers are content

¹⁷ These are expressions used especially in Religious Educational circles and in their books and periodicals. Cf. Hartshorne: Manual for Training in Worship; Betts & Hawthorne: Method in Teaching Religion; Weigle & Tweedy: Training the Devotional Life; Maus: Youth and the Church; International Journal of Religious Education, (Chicago); etc.

¹⁸ Weigle & Tweedy: Training the Devotional Life; pp. 12, 13.

¹⁹ Modern Worship; p. 12.

to let the minister do everything for them. Even in celebrating their festal occasions everything is done for them. They attend the worship, but as witnesses rather than participants. In this respect there is a resemblance to the Roman Catholic worshiper who also passively observes what is done rather than engaging in the offering of the Mass. But there is this difference: the Roman worship is objective, offered to influence God; the American worship is largely subjective. At least the average worshiper judges it first of all by the standard of how it has affected him: whether it stirred or thrilled him, whether he enjoyed it or was bored by it. In Roman Catholic worship things are done primarily for God: there is an overflow of effect in the reacting subjective influence upon the worshiper and his life. In American non-liturgical worship things are done with the thought of affecting the worshiper who will be moved thereby to make his own objective offering to God.

There is another psychological justification of the passive-subjective aspect of worship in American non-liturgical churches. I refer to the value in its entertaining nature. Its ability to arrest and engross attention in an interesting manner is a great boon to nerves jaded and tense as a result of the strenuous, rushing life of modern America. It is a time of complex living, high tension, and extreme nerve strain.

A worship service which overabounded in solemnities, extreme seriousness and oppressive melancholy, and which thereby made an extra tension of religion, would not only be intolerable, it would be abandoned by the naturally pragmatic American. American life in general needs opportunities for release from pressure, relaxation,²⁰ and rest in that which contains an element of entertainment, light-heartedness, joy, and laughter.²¹ Laughter in an American service of worship is not regarded as incongruous nor as a desecration of the service. This fact has led to a practice current in some places of introducing an element into the worship, particularly on Sunday evening, purely as a feature of entertainment, not only to increase attendance but to please those who come. In this manner community singing, motion pictures, lighting effects, readings, special choruses and orchestral selections, as well as popular speakers in addition to the preacher, have been introduced.

²⁰ The much criticized tendency of Americans for sports, pleasure and entertainment has much to induce it in the strenuous life to which they are subjected.

²¹ An interesting commentary on this phase of the discussion was a press dispatch in The New York Herald following the disastrous stock market crash of October 29, 1929. The New York exchange had suffered a serious decline in values in an unprecedented turn over of stocks, which involved a financial loss, to a little or great extent, affecting several million investors and speculators. The news dispatch told of the noticeable increase of attendance at popular moving picture theaters that evening, and attributed it to the fact that many small losers were attempting to soothe their feelings in a hearty laugh and the shedding of a few tears in the theatres.

Sometimes even sensational or spectacular "stunts" have been employed, but these are generally disapproved.²² This novel innovation in non-liturgical worship in America is reported in this place to show psychologically its origin in a natural attempt to meet a situation born of the modern age.

A third characterization of American non-liturgical worship is the spirit of fellowship, even comradeship, among the worshipers. This communal spirit is apparent especially to one accustomed to liturgical worship and often produces a distinct shock to his finer sensibilities. The member of a non-liturgical church thinks nothing of talking with his neighbor before the service begins, or of laughing at something which happens after it has begun. At the close of the service the building is astir with the confusion of friends meeting friends, and resounds with the noise of conversations, greetings and laughter, which frequently drowns out even the heavy music of the organ postlude.²³

²² Such practice has been rather common with a certain class of professional evangelists who resort to such methods not only to draw crowds but to utilize that principle of crowd psychology by which in playing upon emotional natures they induce a large and hearty response to their appeals. This, however, is not so generally conducive to passivity as it is an attempt to enlist the activity of the audience.

²³ In answer to my Questionnaire to pastors 158 American pastors checked an answer to the question, "Why do people worship?" 61 of these indicated, "To satisfy social interest in meeting friends."

Such a spirit of fellowship, cordiality, and comradely good will is studiously cultivated and highly prized by American pastors. One enterprising minister says, "The world is hunting for happiness. By promising happiness the amusement house has attracted a multitude, only to give people a laugh. . . . Meanwhile the church has achieved the reputation of being melancholy when it has only tried to be serious. . . . Cheerfulness is not frivolity. The church does not need to become shallow as it dispenses good cheer, but it must convince the world that it has a message of happiness which will mean joy the whole year through." He goes on to say, "Without sacrificing seriousness the church service should send people out, happy in heart and courageous in spirit. Nothing contributes more to the spirit of good cheer than a smile broad enough to reach from the preacher to the audience. Not an artificial, manufactured smile, but an expression of joy that rises from the fact that we have a message, an audience, and certain help for a common need. . . . To transform . . . sober faces into smiling countenances, and to make depressed hearts into eager souls, to see men lift eyes to behold their Father -- such a privilege should fill a man with such joy that he could not help from smiling."²⁴

²⁴ Roy L. Smith, D.D.: Capturing Crowds; pp. 46-56. The church to which he refers is his own, Simpson Methodist, Minneapolis, Minn.

Some pastors encourage good humor and a popular type of service. This does not mean that the minister employs anecdotes to provoke laughter. Many of them, however, use musical novelties, dramatic features, lighting effects, and many other variations, even permitting spontaneous applause. The charge of manipulating the emotions can easily be lodged against such methods, but ministers employing them justify their methods and make their worship technique a subjective appeal, that through the response to the method used the worshippers' reaction will be the desired worship of God.²⁵ This I have referred to as an indication of that spirit of helpfulness and comradeship and even of good humor which is much sought after. It is another phase of the spirit of good-will which is generally characteristic of non-liturgical worship in the United States.

The purpose in using methods such as I have just described is not for amusement in itself. American ministers are sincere in their religious work. These are studied efforts to minister to a particular type of worshipers and to affect them in the best possible way. It is questionable, however, how permanent

²⁵ Dr. Smith, one of the most ardent advocates of methods of this sort, was one of the respondents to my Questionnaire on worship. In reply to the question, "What is your aim in worship?" he said, "to cultivate a reverent search for the sense of God." To the question, "In what relation (to worship) do you consider the sermon?" he replied, "The teaching function largely."

the spiritual effects temporarily gained by such measures are. While there is no denying the fact that crowds are "captured" and pews kept filled, that souls are converted and people helped, there is danger, nevertheless, of carrying the emphasis of cordiality and friendliness too far. Laughter is a poor substitute for food when a soul is hungry, or as a balm for aching hearts. Laughter often dulls fine spiritual sensibilities until the sense of appreciation of the deep realities of life is lost in a superficial and frivolous tendency to disregard them. It is a gesture that quickly may descend to flippancy.

There is a further danger that such light intimacy with God and matters spiritual, as this type of worship encourages, may produce a diluted sort of religion, lacking virility and the strong moral qualities so characteristic of the Christianity of the New Testament. It is apt to father an emasculated religion which will have little place for the stern words, Duty, Renunciation, Cross-bearing, Holiness, and Conscience. It is hard to mix the qualities connoted in these expressions of strong religion with playfulness, amusement, good humor and pleasant reactions. It may result in a conception of God who is a benevolent and indulgent old Grandfather, but it will not likely produce a deep conviction of the strength, discipline, and righteous character of God the Father.

That the average worshiper enjoys, appreciates, and responds to such methods does not necessarily argue for their employment. Something else is to be considered. There is exercised on his part little or no critical faculty, and the fact that he is entertained in a pleasing way while trying to fulfil his obligation to worship appeals to him and brings him back for more experiences of that kind. Along with the delight which the worshiper takes in the spirit of fellowship characteristic of his worship, there is another attitude which becomes almost a proud defiance of formal or liturgical services. Worship of that type to him is "cold," "heartless," "meaningless." Worse than being accused of theological heresy, the average American non-liturgical church resents the accusation of being unfriendly in its attitude or cold in its worship. As an evidence of this characteristic, it is the rule rather than the exception to find the pastor at the main door of exit immediately following the service to greet personally the members and friends of the departing congregation. The minister who fails in this expected act of hospitality pays for his neglect in a large loss of popularity. It is an inexcusable offense in the eyes of most of his constituency.

Also indicative of the characteristic of fellowship is the communal way of observing the Lord's Supper, which is received by the communicants in most of the American non-liturgical

churches not kneeling and from the fingers of a priest, as in the usual observance in liturgical worship, but sitting in the pew and from plates and cups distributed by fellow-members.

It is the family idea in which the various members of the church commune together as a household of faith.²⁶ In such an observance of the Lord's Supper, in its communal manner, there is something psychological akin to what Johnston-Ross calls the "self-offering" of social worship. He describes it as "that corporate devotion, finding its climax in sacrifice, which is offered, not by contiguous units only; but by a group of persons made compact and 'of one mind' by the play of one Spirit on individual spirits inclining themselves toward Him; and capable, when thus unified in desire, of wider vision and more complete self-oblation and communion with God than the individuals composing the group by themselves could be."²⁷

It is perhaps this very communal aspect of the Communion, and particularly the new "unified mind" that is more than the sum

²⁶ "Evangelical grounds of objection to any realistic theory of Christ's bodily presence, however attenuated its corporeal nature may be, are not only ~~its~~ exegetical impossibility . . . , and the physical impossibility of bodily ubiquity; they include also its irrelevance to the communion of persons, and the fact that, in claiming a superiority in kind for the sacramental species of grace, it lowers in idea the level of normal or abiding spiritual communion of Christians with Christ, and so creates a dualism in the life of grace as a whole."
 -- Prof. J. Vernon Bartlett in Faith and Order: Proceedings of the World Conference, Lausanne; 1927; edited by H. N. Bate; p. 298.

²⁷ Christian Worship and Its Future; p. 23.

of the individual members participating, similar to that spirit in a family gathered at its table for a meal, which gives a tone of radiant joy to the observance. Referring to this joyour aspect, one writer thinks that the non-liturgical observance may make a unique contribution to Christian worship, as it is "found to be creating a new atmosphere for the Supper. There is a tendency to make it less somber, less funereal in character, and to emphasize its festival, joyoug character as originally observed."²⁸ It has in it possibilities of releasing fresh power for the rejuvenating of Protestantism.

Yet the communal observance of the Lord's Supper with all its joy and radiance, is not a light affair. There is in it a consciousness of the Divine presence: it is a communion with God. There is met the living Christ. Fiske declares that "to the imagination of many devout Protestants He is vividly present when they joyfully keep the tryst with Him at the mystic supper."²⁹ No irreverent familiarity, no superficial sentimentality, no dethroning of His sovereignty has any place in the Communion service in the non-liturgical churches of America. There is a sense of conscious fellowship with God through a worship simple in form, which if not formal and liturgical,

²⁸ Odgers & Shutz: The Technique of Public Worship; p.213.

²⁹ The Recovery of Worship; p.171.

is warm, joyous and helpful.

This mark of fellowship, so characteristic of American non-liturgical churches, has been a great strength to them. In pioneer days when qualified clergymen were scarce, this type of worship created a unity of the congregation. There were no distinctions; every layman was a priest with the right and privilege of leading in public worship. And while modern life has greatly modified the pioneer conditions, there still abides the consciousness of fellowship with one another and with God and His Son Jesus Christ -- a marked feature of American non-liturgical worship.

A fourth characteristic of American non-liturgical worship is its "Unwritten Tradition." With no guide books or directories to establish order, nevertheless the non-liturgical churches have been bound by a strong unwritten tradition. There are some things which can no more occur in their services than can the Roman Mass be recited in English or a layman administer the Sacrament in the Anglican Church. It was unwritten tradition that retained for two hundred years the grave form of address and the garb of gray in the Quaker worship. It is unwritten tradition which still forbids Disciples and Baptists to baptize infants, or to practice other than im-

mersion for baptism.³⁰ It is unwritten tradition which gives individual denominational characterization to the worship of Christian Science, Pentecostal, Baptist, Disciple, Methodist, Presbyterian and Congregational Churches. Each in its inception was strongly moved to restore some trait of the apostolic church then wanting in the general practice of Christendom. The emphasis of each upon its own single discovery created a denominational conscience on that particular subject which made the observance or regard of it fundamental to religion itself in the conception of the members of that denomination, and created for them individually a sense of denominational loyalty, usually thought of by them as "loyalty to Christ." This characteristic particularly comes into evidence in the non-liturgical "worship consciousness" which shall receive our next consideration.

These, then, are the most characteristic identifying marks of American non-liturgical worship: the worship centers about the sermon; the worshipers are passive, yet are bound together in a distinct fellowship; and each denomination, more or less, is individualized by its unwritten tradition.

³⁰ While there are now a considerable number of "Open Membership" churches among both Baptists and Disciples (i.e. Churches which receive into membership unimmersed members from other denominational churches without requiring rebaptism by immersion) they are looked upon with hearty disapproval and disfavor by the more conservative and orthodox of their respective denominations.

III

It is now our task to attempt to describe the "consciousness" of the non-liturgical worshiper. His mental state is difficult to analyze. It is built around a number of important elements in very complex fashion. It seems to be a combination of attitudes: namely, the individualistic tendency, the dependence upon the sermon, the historical awareness of what I have just described as "unwritten tradition," and a loyalty to it, a desire for fellowship with kindred spirits, the personal experiences of the week which must be related to God, and a recognition -- sometimes vivid, sometimes vague -- of contact through worship with a Reality that is objective to the subject of the experience.

The individualistic trend of the "consciousness" seems to cause the worshiper to regard the whole worship service as his own, and all that is done, to a large extent, for his own personal benefit to bring him nearer the Divine. That it is done for him gives the worshiper a sense of exaltation, rather than humility, which forms one of the important strands in the texture of his "worship consciousness." It creates a feeling of self-importance and superiority, though not in an unwholesome sense. Instead it is a healthy appreciation of the high dignity that is his in having fellowship with God. It is what Sperry calls a "strong strain of spiritual self-consciousness"

in the true non-liturgical worshiper.³¹ He sits a judge, and even a critic, of the service, its elements and the sermon. They must minister to his needs. He wants help from the sermon. This aspect of spiritual self-importance forms an important strand in the "consciousness." Around it also weave other threads of significance.

There is a queer combination of expectancy and receptivity.³² It weaves onto the former strand of self-importance, yet on its own strength contributes to the entire pattern. Starting with the sense of its own importance, it brings another aspect in the "consciousness" with its similar thread creating a feeling of heroism and loyalty to the church. By the church the worshiper means his own denomination. There is an historical heritage -- the "unwritten tradition" -- to which he must be loyal. This attitude in his "consciousness" forms a pattern that he regards as "loyalty to Christ." It is a loyalty based on some formula, originally intellectual, which has now become emotionalized, and which pattern in his "consciousness" is so vividly colored, it forms a background

³¹ Reality in Worship; p.267.

³² Significant here are some of the replies to Question 14, regarding the common mood found in worshipers, submitted by pastors. There were 158 replies, as follows: Receptivity 93; Expectancy 91; Hopefulness 67; Joy 61; Self-satisfaction 43; Indifference 42; Mystical 24; Sense of sin 22; Contrition 20; Depression 19; Pride 14; Irritation 8; Antagonism 4; Stubbornness 4.

coloring its entire texture.

Along with this is another strand. It is the feeling that the worshiper is not alone in his loyalty. There are other worshipers sharing his feelings. There is a sense of fellowship, out of which -- because of the individualistic strain, not known by the Roman Catholic or Anglican Consciousness -- arises the spirit of cordiality and friendship, so characteristic of American non-liturgical worship. (The Roman and Anglican are conscious of their fellow worshipers too, but are lacking in the individualistic strain of self-importance, and so in their "consciousnesses" it does not turn to an expression of mutual cordiality and good will in the service.)

There is still another strand entering to form the combination of expectancy and receptivity, in the pattern of the "consciousness" which gives it virility and reality. This strand is quite in contrast to that in the Roman or Anglican "Consciousness." The liturgical worshiper goes to his place of worship and finds in the place itself with its appointments, ornaments and symbols a sacred spot. The liturgy, officiant and altar awake in him a desire to worship, or quicken the one he already had. He is dependent upon these things. Not so the non-liturgical worshiper. Rather are liturgy, ritual and ceremonial hindrances and impediments to his worship. But

there is another consideration. During the past week he has walked with God and been blessed by divine grace, or he has battled with temptation and has not always emerged the victor. Out of these and other intimate spiritual experiences arise the impulse and the call to worship. It is the influence of the individualistic tendency again. His outpouring of worship is prompted not primarily by the objective ritual and holy atmosphere of the church but by the subjective demand of the needs of his own soul.³³ His desire for worship is colored, of course, by the individualistic strain and the "loyalty" background of his "Consciousness." But even as they intensify the desire, they are in turn strengthened by it, and the entire "consciousness" is enriched and vitalized.

While non-liturgical worship is primarily subjective in nature, yet in at least two aspects of the "worship consciousness" of the non-liturgical worshiper there is an objectivity as well, bringing him in contact with objective Reality. These two are his emotionalized concept of "loyalty to Christ," and his definite purpose of relating his experiences of the week directly to God in worship. These two factors bring both the

³³ I do not mean to infer that the worship experience of liturgical worshipers is any less genuine, or their attitudes less sincere than those of non-liturgical worshipers. I am trying to show a fundamental distinction between the two.

affective and the conative elements into strong play, the affective finally predominating, until under the subjective effect of hymn or prayer, lesson or sermon, the hope of the Reality and aspirations inspired by such, become a confident assurance and objectively real; and communion with the Divine is realized; the Other of the seeking self has been found. This objective aspect is essential to the validity and permanency of the "consciousness." Otherwise the worship would be purely subjective meditation, and sooner or later realized by the worshiper to be only that -- just an attempt to lift himself by his own spiritual boot-straps -- it would be abandoned. But the grace of imparted spiritual strength released to him from resources he believes to be outside himself, after such communion of an objective nature with his Deity, imparts a cognitive result to his "consciousness." It is an assurance that his "loyalty" is not a mistaken one, and his "seeking" of God not a futile quest.³⁴ He has made contact with the Divine.

³⁴ So Fiske testifies personally about a service he attended. He says: "When we left the little church . . . we felt like saying, 'Surely God is in this place, and I knew it not. . . Surely this is none other than the house of God, this is the gate of heaven.' Here was reality and validity in worship. The ringing of the church bell that day was . . . the call . . . to the objective worship of God, not merely the subjective brooding of self-conscious egotists, meditating sadly over their limitations. . . The Real Presence was there, and somehow the spiritual miracle worker was able to tap the invisible high-tension wires of spiritual power for us and our salvation, so that we went on our way in the strength of the Lord." -- The Recovery of Worship; pp.28,29.

With the cognitive, there is also an affective element resultant in the "Consciousness," as a consequence of the objective experience. The offering of his worship was the worshiper's love gesture to God, in loyalty and in desire, and that very love, as we observed in the "Scottish Consciousness,"³⁵ rests back in peace knowing itself as being loved by God. God Himself, the Father of the worshiper, has received something too from the worship. It is the Father, so the worshiper believes, rejoicing in the comradeship of His children, or as Byington puts it, "the conviction that God also is experiencing something, as . . . a father . . . (with) responsive heart . . . (As) Jesus perceiving that virtue had gone out of Him, when the sorely stricken woman touched the hem of His garment. What an experience was hers, healed of her infirmity! What an experience was His, conscious of overflowing power! . . . When our worship becomes a real experience to us, it becomes a real experience to God. And the result? Satisfaction to Him and spiritual vitality for us."³⁶

The "peace of God" or the "grace of our Lord Jesus Christ" of the benediction is a reality, expressing as it does this affective resultant lingering in the "Consciousness," and color-

³⁵ Cf. p. 149.

³⁶ Quest for Experience in Worship; pp. 172, 173.

ing vividly the other aspects of the synthesis which has built it. It becomes the driving power for life "not simply because of this accent of inner conviction, but because the very nature of feeling is dynamic."³⁷ Herein is the fundamental support of his faith.

The American non-liturgical worship "Consciousness," as well as those previously considered, is indeed a very complex and intricate synthesis, and most difficult of analysis.³⁸ Following Miller, as he writes in another connection,³⁹ we may perhaps characterize the liturgical "consciousness" as "that of the boy toward his mother," and the non-liturgical "consciousness" as that of the man toward his wife. In the one there is a feeling of dependency, inferiority, the lack of responsibility, a tinge of selfishness, the necessity for protection, and a suggestibility to thoughts of others which precludes individual thinking. In the other there is a feel-

³⁷ Fiske: Op.cit., p.123.

³⁸ It is interesting to note the replies American pastors made on the Questionnaire sent them. Question 12 asked, "Why do people worship?" 158 replies were made, as follows: Sense of need 128; Hope of help 107; Custom 105; Loyalty to Christ 106; Loyalty to denomination 96; To satisfy conscience and sense of duty 82; to satisfy social instinct in meeting friends 61; Influence of another's example 43; to hear a great preacher 20; from pastoral constraint 18; from curiosity 15; to please someone else 13; to keep a promise 11; Expecting a crowd 4; Following a crowd 3.

³⁹ The New Psychology and the Preacher; pp.137,138.

ing of independence, superiority, the assuming of responsibility, unselfish protection, imparting of inspiration, and independent thinking.

IV

Our study now brings us to another consideration of interest. It is that of the new departures in non-liturgical worship in America. Throughout American non-liturgical churches a new interest in worship is being manifested. Commissions⁴⁰ of some of the denominations are being formed to study the subject; foundations⁴¹ are being established to disseminate knowledge; books are being written; and conferences at religious gatherings are giving it attention. The study of worship is a favorite course in the Sunday School Leadership Training Schools, Young People's Summer Conferences, and in the sessions of the International Council of Religious Education. Dr. Henry Sloane Coffin thinks that worship is "to be the next chief concern of our churches."⁴²

Many reasons can readily be found to explain the revival

⁴⁰ For example: The Congregationalists' Seminar on Worship, of the Commission on Evangelism; 287 4th Ave., New York City.

⁴¹ Cf. The Church Life Foundation of the Disciples.

⁴² Introduction to Christian Public Worship; Harris; p.xv.

of interest in worship. The enriching culture of a maturing people has demanded a similar refinement in worship. Crudities in form and expression of worship, natural accompaniments of the rough frontier days of a pioneer people, are fast being discarded as inadequate to express the religious feeling and experiences of a gentler age. The rapid change of America from a rural to an urban state likewise has had its effect upon worship. The city offers active competition to the churches. No longer will just any form of service draw people. Worship must be made attractive, interesting, and helpful.

The industrial revolution and the advent of the machine age have been influential in modifying worship in the non-liturgical churches of America. There are now other interests than purely individualistic ones. Social issues, problems of the community,^{and} matters of group concern, take on as grave and religious significance as ever did individual salvation and personal sanctification. Prayers, hymns, and the sermon -- the worship of the people -- must be expressive of these new relationships.

Perhaps one of the chief factors contributing to a new type of worship has been the increase of scientific knowledge and the spread of the new theology. In the light of disclosures in laboratory and observatory, by excavation and from

historical research, as well as comparisons of contemporary religions, there have, of necessity, been many and pronounced adjustments of theological conceptions, all of which bear directly on the form and manner of public worship. These facts as well as a desire to make worship psychologically valid and satisfying have led to earnest study and revolutionary innovations on the part of many leaders in non-liturgical churches, with the result that there have been marked transformations in worship.

There have been various approaches to this problem of creating a vital and modern form of worship, psychologically valid, for use in the non-liturgical churches. Some of these we shall now consider. The Questionnaire sent out by the writer had a very generous response from American clergymen. Their replies, however, reveal one rather pitiful fact. There is a fairly large group of American clergymen who are uncertain as to their own theological belief, which has become unsettled during the swift transitions of the century, and who seem to be toying with forms of worship as though they might become satisfactory substitutes for a lost faith, or for one that has grown decidedly weak and impotent. They are groping blindly for some hoped-for ray of light. They seem to be turning to an embellished order of worship in the hope that ^{by} the use of an aesthetically pleasing liturgy they can compensate

for the loss of divine reality, and perhaps woo back the realization of an objective Presence long since departed. But their plight is pitiful. They have been compelled to make their attempts at modification of worship without a foundation of liturgical knowledge or an appreciation of the principles which underlie all true worship. They have been guilty of grotesque and unpardonable misuses of ancient forms. A common offense is to use the Gloria Patri as a prayer response, or as a call to worship. Another offense is the chanting of the Offertory presentation, "All things come of Thee . . ." before taking the offering and with the choir and congregation seated.⁴³ Neither canons of art, rules of logic, nor principles of psychology are invoked in the formation of such orders of worship. Much as an unlettered laborer who has suddenly come into great wealth might attempt to furnish an old mansion without regard for periods and styles in art, hangings, appointments and furniture, so some ministers, in an attempt to enrich and embellish an order of worship, have introduced with quite evident lack of understanding great worthy bits of liturgy in such crude ways that they have become meaningless and even grotesque.

⁴³ In one Sunday service which I attended in Washington, D.C., of a large church of one of the foremost denominations of America, both these glaring offenses were committed.

Other clergymen, students of liturgical history and principles and of modern psychology as well, or familiar with the worship of liturgical churches, have introduced modified liturgical features into their worship with advantage and effectiveness. The versicles and responses preceding the prayers in the Anglican service have been introduced into their worship by a number of American churches.⁴⁴ The General Confession and the General Thanksgiving, also from the Episcopal service, are frequently used.⁴⁵ Processional and Recessional hymns are becoming more common, although the favorite opening in most American churches is the Doxology, followed by a prayer of Invocation and the Lord's Prayer.⁴⁶ Less common is the introduction of musical scores, such as Adoremus Te, Sanctus, Nunc Dimitis, Lux Fiat, and the Lord's Prayer chanted.⁴⁷ The Offer-

⁴⁴ For example: First Baptist Church, Cleveland; Brick Presbyterian Church, Rochester, N.Y.; First Christian Church, Geary, Okla.; Payson Park Congregational Church, Belmont, Mass.

⁴⁵ Brick Presbyterian Church, New York; First Methodist Episcopal Church, Chicago; Church of the Messiah (Congregational), Los Angeles; Church of the Covenant (Presbyterian) Cleveland. First Church (Congregational) in Cambridge, Mass., follows the Episcopal Prayer Book order of Morning and Evening Prayer for its morning service and vespers. The Springfield, Mass., Congregational Church uses a service book, Church Worship (Rev. Chas. Wolcott Merriam, Ed.) which has been compiled on sound liturgical principles and with apt modern adaptations.

⁴⁶ Cf. p. 176.

⁴⁷ Washington Congregational, Toledo, O.; Riverside Church, New York City; First Congregational Church, Battle Creek, Mich.; Trinity Methodist Episcopal, Youngstown, O.; Independence Blvd. Christian, Kansas City, Mo.; Seventh St. Christian (Disciples), Richmond, Va.

tory chant, "All things come of Thee. . ." ⁴⁸ is being received with greater favor and is not uncommon, yet by no means is it as generally used as the Gloria Patri.

The one "long prayer" which formerly was characteristic of American non-liturgical worship is rapidly being replaced by a series of prayers, usually consisting of an Invocation and Confession early in the service, ⁴⁹ an Offertory prayer either preceding or following the taking of the Offering, and a "Pastoral Prayer" of supplication and intercession, as well as one or more periods for silent prayer and meditation. In some churches the choir sings a response at the close of the pastoral prayer, and the Amen after the Benediction. Sometimes for opening an Introit is used. This is an antiphonal selection between the choir and minister, the former chanting, the latter reading the sentences. In many churches a prayer of supplication or dedication follows the sermon. Many clergymen in American non-liturgical churches have the custom of closing their sermons with an exhortation and appeal for public decisions for Christ. ⁵⁰ The hymn following immediately is

⁴⁸ Christian Temple (Disciples) Baltimore; Church of the Saviour (Methodist Episcopal) Cleveland; National City Christian, Washington, D.C.; First Methodist Episcopal, Chicago.

⁴⁹ Church of the Saviour, Cleveland; Epworth-Euclid, Cleveland, both Methodist Episcopal churches.

⁵⁰ Especially Disciples and Baptist Churches.

called the Invitation Hymn, during the singing of which such persons as respond to the call come to the front of the church, meeting the minister at the foot of the pulpit.

The strength of the semi-liturgical orders is that while the service retains the advantages of free worship, particularly its spirit of fellowship, it can use also with psychological effectiveness the values in liturgical materials, enlisting the coöperation of the worshipers in participation, and linking the present by means of well-chosen ancient forms to the long historic past of the church.

There is another group of churches that uses a type of worship slightly modified from the semi-liturgical. It will be well to look at one of these "embellished " orders. They have been arranged by pastors who have not only borrowed liturgical forms from the past with which to minister to the worship needs of their congregations, but with true psychological insight they have enriched their services by devising new elements. Christ Church (Methodist Episcopal), Pittsburgh, has a printed order, changed each Sunday. The service is divided into five or six sections. Each section is composed of a series of responsive prayers, usually of but one sentence each, -- or sometimes a litany, -- between pastor and congregation. Each section concludes with a unison prayer by pastor and con-

gregation, and a musical response by the choir. A typical example includes these sections: Invocation, Thanksgiving, Introspection, In Memory of Our Glorified Loved Ones, followed by the usual order of Anthem, Scripture Lesson, Offertory, and Sermon.⁵¹ The Lakewood Congregational Church, Cleveland, divides its church year into six seasons,⁵² with an order of worship especially adapted to each one. The general order for the year includes these five divisions preceding the sermon: (1) "Entering the Sanctuary," which is a silent period or prayer for private devotions; (2) "Call to Worship," by the organ; (3) "Our Own Approach and Offering of Praise;" (4) "Meditation and Prayer;" and (5) Hymn, Notices, Offertory, and Hymn. The content of sections three and four varies with the season. The third section, "Our Own Approach and Offering of Praise," consists of the Processional Hymn, a prepared Scripture responsive appropriate to the season, read by minister and people, a musical response,⁵³ and a Hymn of praise. The next section on "Meditation and Prayer," begins with the Lesson and

⁵¹ Another service includes these sections: Invocation, Thanksgiving, Introspection, Consecration and Intercession. Similar orders were submitted by the First Congregational Church, Akron, O., the First Christian Church (Disciples), Douglas, Ariz., and the First Congregational Church, Battlecreek, Mich.

⁵² (1) Autumn; (2) Advent; (3) Year's End and Beginning; (4) Midwinter; (5) Sundays in Lent; and (6) Easter to Pentecost.

⁵³ Sometimes Gloria Patri; sometimes the Doxology.

closes with the Pastoral Prayer. The elements between these vary with the season. At one season is used Antiphons. At another, An Affirmation.⁵⁴ During Lent the General Confession follows Affirmation.⁵⁵ From Easter to Pentecost a Confession of God's Knowledge of Man⁵⁶ is used; this is a responsive arrangement of Scripture sentences between the minister and people. The other sections remain fairly constant throughout the year. The Crescent Avenue Presbyterian Church of Plainfield, N. J., conducts no unusual order of service,⁵⁷ save that the fifth item varies. Sometimes it is a responsive Scripture reading, sometimes an Anthem, sometimes an Antiphon.⁵⁸

⁵⁴ This seems to be a devotional meditation, changed each week, and read by the minister. Nothing is shown on the order of worship to indicate the nature of it, but several typewritten sheets of devotional material were sent by the minister with samples of his Order of Worship.

⁵⁵ "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. O Lord, correct me, but with justice; not in Thine anger, lest Thou bring me to nothing; but in mercy, which is from everlasting to everlasting."

⁵⁶ "O Lord, Thou hast searched me and known me; Thou knowest my downsitting and mine uprising, and understandest my thought afar off." (This by the minister.) People: For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether. M/: Such knowledge is too wonderful for me: it is high; I cannot attain unto it. All: Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting.

⁵⁷ Prelude; Hymn; Invocation; Lord's Prayer; Responsive Reading; Children's Sermon; Hymn; Notices; Scripture; Prayer; Anthem; Offertory; Hymn; Sermon; Prayer; Hymn; Benediction.

⁵⁸ The minister described his Antiphonal: "Responsive service between minister and choir -- we are using a book edited by H.A. and Clarence Dickinson, (H.W.Gray.)."

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⁵⁷ Prelude; Hymn; Invocation; Lord's Prayer; Responsive Reading; Children's Sermon; Hymn; Notices; Scripture; Prayer; Anthem; Offertory; Hymn; Sermon; Prayer; Hymn; Benediction.

⁵⁸ The minister described his Antiphonal: "Responsive service between minister and choir -- we are using a book edited by H.A. and Clarence Dickinson, (H.W.Gray.)."

The Dane Street Congregational Church, of Beverly, Massachusetts, uses an opening service somewhat different from the conventional order. After the usual Prelude, Processional Hymn, and Call to Worship, comes the Doxology. Then Minister and Choir engages in an antiphonal Introit. This is followed by a prayer of intercession, responsively, between the minister and congregation. The prayer is composed of twelve or fifteen petitions, and is changed each week. It concludes with the Lord's Prayer and a musical response by the choir. The remainder of the service is quite conventional.

There are two chief hindrances, both of a practical nature, to a very general use of this last type -- the "embellished" order -- which I have described. First is the time element involved. The preparation of Introits, Responsive Prayers and Readings, and Choral Responses demands a large acquaintance with source materials, and requires diligent and constant research, all of which takes much time. In study, research, compilation, and adaptation, the composing of such an order each week is a task for the minister equal to the preparation of another sermon. Many ministers with their days already crowded will not be eager to take on the extra responsibility of study and time required by the introduction and use of the "embellished" order.

A second hindrance that will prevent the average church from using the "embellished" service is its expense. Its use requires a newly printed bulletin each week in order that the congregation may have the order with its responses for the participants before them. The amount of typographical composition as well as its technical arrangement necessary for the printing of such an order would make the cost prohibitive to a great many churches. While these are practical considerations, there is also a psychological disadvantage in the fact that the congregation must use unfamiliar forms which detract the attention from the worship experience to the sheet containing the order, thus interfering with the spirit of worship. Still on the other hand, the "embellished" order, combining the advantages of free and liturgical usages so admirably, and bringing fresh materials each week is ideally fitted to minister to the kaleidoscopic experiences of its worshipers in a modern world that constantly and rapidly keeps changing in its complex and intricate affairs.⁵⁹

An altogether different approach to worship from that of the introduction of liturgical helps has been made by another class of ministers and churches. They make large use of mechanical aids, such as light, color, music, atmosphere, expect-

⁵⁹ See next page for this foot-note.

tation and surprise, and certain dramatic elements. Pageants

⁵⁹ (Footnote carried over from preceding page.) At this juncture some note should be taken of "Worship Programs" to which reference has already been made in this chapter. (P.187). The "Worship Program," as I have said, "builds" its order of worship around a single theme, so that all materials (Hymns, Prayers, Lessons, and Sermon) and every element (Adoration, Penitence, Confession, Thanksgiving, Supplication, Praise, Intercession, etc.) contribute towards unifying around one idea the varied interests and efforts of the worshipers. This plan is used almost altogether in the Sunday Schools of American non-liturgical churches. This is true especially of those schools whose various departments, graded by ages and meeting in segregated groups, conduct a service of worship. In such a departmental service of worship all the materials of the church worship find a place, except the sermon which is replaced by a "worship story" -- a story illustrative of the theme of worship of the day. (Cf. Stowell: Story-Worship Programs for the Church School Year; Hartshorne: Manual for Training in Worship, also: Stories for Worship and How to Tell Them; Bonsell: Famous Hymns with Stories and Pictures; et.al.) Summer Conferences for Young People, Leadership Training Schools for Sunday School Teachers, Seminary courses for workers in Religious Education, and the journals devoted to Religious Education afford abundant training in this type of "worship program building."

Severe criticisms are lodged against the "Worship Program" by Sperry, Coffin, Cadman, et.al., (Cf. Sperry: Reality in Worship; pp.279,ff; Cadman: Ambassadors of God, Yale Lectures on Preaching; Coffin: In A Day of Social Rebuilding, Yale Lectures on Preaching, pp.78,79; etc.), particularly as to its use in church worship, in that its emphasis upon a single idea wears down the attention and causes the interest to flag. Moreover, when it is devoted to a single theme the service lacks sufficient variety of appeals -- joy, comfort, assurance, conviction, challenge, etc. -- to minister to the various spiritual needs of the worshipers, not all of whom possess identical moods, or are confronted by the same kind of personal problems. These criticisms apply much less to Sunday School worship, where the period of worship lasts only fifteen or twenty minutes, thus terminating before the attention has had a chance to wear down greatly, and in which the members are more nearly of the same age, with interests which are more in common. The criticism is quite valid for a church service of worship. The "embellished" order lends itself to take advantage of the value of the "Worship Program" without partaking of its weaknesses. (This footnote is continued on the next page.)

with religious settings, appropriate to the season, are quite common at Christmas and Easter. Acting, costuming, lighting effects, stage settings and dramatic climax, all combine in the one purpose to lead the audience as worshipers into the spiritual experience celebrated on those two great days of the church. Moreover, missionary plays on days or occasions of missionary observance, and frequent choir recitals and musicals rendering the oratorios of Christian composers, are used in the same effective manner as dramatic celebrations of the worship experience.

Many non-liturgical churches in America, especially in large cities and in college and university centers, have abandoned the conventional worship of Sunday evening, substituting for it a service designed particularly to appeal to young people, and most frequently employing them altogether in the conduct of it.⁶⁰ These services are open to the general pub-

⁵⁹ (Footnote continued from preceding page.) Its wide use of materials and elements permits, for example on a festival such as Thanksgiving or Easter, emphasis upon the single theme, yet adapted to the whole range of moods to which the worshipers may be subject.

⁶⁰ Foremost in this type of service is the great Riverside Church, New York City, of which Dr. Harry Emerson Fosdick is the minister. Its young people are organized into the "Riverside Guild" responsible for the Sunday evening activities of the Church. Scores of other churches, employing a similar plan, could be named. Among them are, Central Christian Church, Lexington, Ky., Brick Presbyterian Church, Rochester, N.Y., First Baptist Church, Cleveland, et.al.

lic, and since they are conducted in the church building with religious atmosphere and religious theme, leading up to a climax, the audience, in the main, becomes truly a group of worshipers, even if the more conventional elements of hymn, prayer, Scripture and sermon have been replaced by music, drama, or art. And when the worshipers leave the service it is with as keen a sense of spiritual uplift as had they been in a regular Sunday evening worship of the older type.

Considerable space has been devoted to this section on New Methods of Approach to Worship, but not without justification. American non-liturgical worship is in a stage of transition. The next quarter of a century will undoubtedly witness some decided changes. Some of the methods we have considered may be influential factors in determining the type of that worship in the future. Especially there must not be overlooked the popular appeal of the dramatic element in worship. While the semi-liturgical forms and the "embellished" orders are appreciated by the cultured and aesthetically inclined members of a congregation of worshipers, the commoner, the laborers, and office workers find little in them that satisfies their spiritual needs. Especially is this true in the non-liturgical churches where there has been no training in worship nor familiarity with liturgical forms. And there are some good reasons why the dramatic type appeals to these

classes.

First of all it is entertaining. It conforms to that peculiar characteristic of American non-liturgical worship in which the worshiper is not only passive, but requires that things be done for him. It fits into the expectant and receptive aspect of his "worship consciousness."

In the second place, the technique of light and color, music and drama, is similar to that of the theater and motion picture house with which he is familiar. Under the spell of the drama enacted upon the stage or screen he is accustomed to having his emotions stirred. When a similar experience comes in the house of God there accompanies the thrill some direction of activity, call to duty, or appeal to conscience. This is done by the minister or leader. Thus the church by giving direction through a proper outlet for activity as a result of the aroused emotion becomes an agent of reality in the life of the worshiper, and particularly so when he is a member of that class of society I have just mentioned. The theater never can do this. It is not identified with reality. It stirs emotions, but provides no suggestion, outlet, or activity for their expression. But after an experience of this kind in the church, there is left with the worshiper an impression that God has consecrated to His use the very devices

by which the emotions within him were aroused. This fact is important. The worshiper has observed those devices elsewhere serving other than divine purposes; now so effectively used in worship they take on a new aspect of sacredness.

So again the worshiper identifies his God with modern life and the daily affairs of men -- an attitude which is not always realized by worshipers dependent altogether on ancient ritual and liturgical forms for the expression of their experience of worship. After all, are modern churches which use the techniques of color, sound, music, art, and drama, deviating very far psychologically from the position of the medieval church when it brought in candles, vestments, gorgeous robes, images, pictures, colored windows and elaborate ornaments as aids to worship? These are now regarded as symbolic and retained in our liturgical forms as aids to worship, but they were once as real to the common worshipers, and as much a part of their every-day world and experience, as the new devices are common and familiar to the masses of this day. Critics may find much to question in this type of modern worship, yet they must admit that these devices are sound psychologically since they serve to identify God in interest and concern with the life and work and play of the world in which the worshiper who employs them finds himself.

V

Before bringing this chapter to a close it may be to our advantage to consider two or three problems of significant psychological implications confronting non-liturgical worship in America.

The first problem of this worship is its subjective aspect, rising from its over-individualistic characteristic.⁶¹ Too often non-liturgical worship seems altogether concerned with the worshiper, and the impressions it will make on him, and not with God. This tendency is markedly evident on occa-

⁶¹ I do not have in mind here the deserved criticism of the extreme individualism of the church noted by Bishop McConnell: "It may be well for the ardent Protestant in particular to remind himself that the work of Protestantism is not yet complete. Protestantism has not yet supplied effective substitutes for some agencies it destroyed. In those Middle Ages which we now see were not Dark Ages by any means, the church brought all social relations under its sway. The church intervened between warring nations and quarreling nobles, between feudal lords and serfs, between employers and employed, between wrangling individuals. That the church was herself at times part and parcel of an oppressive rule, that she fell far, far short of her opportunities no one doubts; but nevertheless the ideal of the church was evident. It was to touch all phases of life with a redeeming impulse. Protestantism was a justified revolt against an ecclesiasticism which tried to redeem men by fiat, by arbitrary official authority, by force. When Protestantism, however, laid stress exclusively on justification by faith it opened the door to an extreme individualism which neglected the social contacts. While the Protestant leaders have tried to correct this tendency in the name of infallibilities of one sort or another quite as rigorous as infallibility of the church, the tendency still persists, to the abandonment of vast spaces of social life to secularism." -- (The Christlike God; pp. 236, 237.)

sions when inclement weather, or a quarantine of public places during an epidemic, interferes with the regular activity of worship. Roman Catholic worship goes on; worshipers or none, the priest celebrates regularly the Mass. It is done for God. How impotent the average Protestant non-liturgical church appears at such a time! Its closed doors and unlighted buildings and unfulfilled appointments carry worse than no witness to God. Even in times of reduced audiences, when storm or flood or extreme weather has diminished the number of worshipers, there is not the slightest altering of the Roman service; but it is not uncommon for the Protestant minister to dispense with his usual worship and sermon, and taking his small group into a side chapel or Sunday School room, sing a hymn or two, offer prayer and make a short talk. The conception of worship, too often, is a subjective one; it is for the sake of the worshipers, and if they are few in numbers then service and sermon must be reserved until a time when more are in attendance.

The subjective attitude carries with it one great danger. Such a view, if persisted in over a course of years, will greatly weaken, if not altogether destroy worship. When an intelligent worshiper comes to realize that everything in the service is done for him and for the effect it will have upon him, that its purpose is to stir up certain emotions within him, that he is the center of attention and not God after all,

he is going to resent the manipulation of his feelings and doubt the necessity of going through a form of worship that has no effect upon God nor meaning whatever to Him whom he thought he was worshiping.

This is not an unsolvable problem. Protestant worship -- and more particularly non-liturgical worship in America -- need not be wholly subjective, and as a matter of fact it is not. There is an objectivity to it as well. Worship and its method or technique should include both experience and expression. While the experiencing of certain worshipful emotions is subjective to the worshiper, have we the right to assert that he is not experiencing objective Reality in that worship? -- not experiencing God?⁶² If the worshiper looks upon those things which appear to him subjectively as his own celebration of life before God, then the apparently subjective becomes in reality objective. The expression of his worship -- the technique by which he participates, which should not only be the instrument aiding in realizing the experience but also a pattern for the outward expression in act and symbol of his inner experience -- arising from the urge of a subjective emotion is objective in that it is an objective offering to an objective Deity. Thus worship -- non-liturgical or liturgical --

⁶² Of course this raises a metaphysical question which must be reserved for consideration in a later chapter.

ought to be both experience and expression intricately interwoven and interaffective.⁶³ It is the expression of the experience resulting from a vision of God and communion with Him; it is likewise the experience of God and communion with Him arising from participation in such expressions as are celebrations of that experience.

Another problem confronting non-liturgical worship in America, and a result also of the tendency to individualism, is the loss to the church of its corporate consciousness in worship. In consequence of this fact, there has been until recently an almost complete abandonment of corporate participation in worship. Corporate participation was one of the ideals of the New Testament for Christian worship, in which, rather than a marked distinction between clergy and laity, every disciple was considered a priest before God in a "royal priesthood of believers."⁶⁴

Frere charges the Reformers with missing a great opportunity in their liturgical revision to make the reformed worship outstandingly corporate because they lacked knowledge of liturgical science and principles, and likewise were so dominated

⁶³ This will be clearer, I think, after the discussion in the next chapter of the psychological approach to worship.

⁶⁴ Rev.1:6;5:10; 1 Pet.2:9; cf. also: 1 Cor.12:12-31.

by the idea of the individual in religion that they lost the corporate ideal. Their "failure to restore the ancient ideal of worship was probably not so much a matter of design as of accident." They likely "wished to reduce the elaborateness of ceremonial, to simplify the services and make them more congregational." Their objection to ceremonial was because it seemed to them to result from bad traditions, to be in itself an unspiritual thing, and partly also because it was intimately bound up in the popular mind with doctrinal views which they repudiated. They failed to realize that "in abolishing the provision for it so much as they did, they were destroying good as well as evil, and were robbing a number of the people of the privilege of a share of their own in worship." Moreover they failed to see that "while attempting to abolish the sacerdotalism which they had seen so much abused, they were in fact, so far as the service went, erecting a new barrier between clergy and laity, and a sharp line of demarcation between priest and people, such as had not existed previously in the days when priest, deacon, sub-deacon, acolyte, clerk, incense boy, and congregation still had each his appointed share, and ministered in his several degree."⁶⁵ A fairly large number of ministers in American non-liturgical churches seem to be aware of this difficulty and are employ-

⁶⁵ The Principles of Religious Ceremonial; pp.32,33.

ing many devices in an attempt to remedy it, as we have already observed in our consideration of "embellished" orders and "semi-liturgical forms." Congregational singing, responsive readings, responsive prayers, versicles and responses preceding the pastoral prayer, the use of the Lord's Prayer and other unison prayers, the recitation of the Creed, as well as some individual participation in reading the Scriptures, making prayers, and the prayers of thanksgiving by the elders at the Communion service, are some of the means employed. Similarly the hymn, offering, or unison prayer, following the dramatic element previously discussed, is an endeavor to link that type of service directly with the worshipers in corporate participation.

Any plan which enlists the coöperation of the worshiper and helps him take an active part in the worship is good. It serves to lift him out of his passivity, and causes him to regard his active participation as his share in making an objective offering to an objective God. Moreover it tends to restore the lost sense of the corporate idea in worship in which each worshiper is a priest.

Another problem facing American non-liturgical churches, but which is becoming a diminishing one and promises altogether to disappear, is that of irreverence, and the lack of

a proper solemnity and awe that should characterize the worship of God. There has come about a familiarity in attitude toward the Deity that sometimes seems nearly flippant. The sublime has departed from worship. But as I have just stated, this is diminishing. It is more a problem of the past than of the present. Recent interest in the restudy of worship, the introduction of a worthy architecture, stately music, pageantry and liturgy, all are doing much to remedy this condition. As worship brings the worshiper into touch with Reality, as it becomes to him an experience with God -- and unless worship does that for its worshipers it is ultimately doomed -- the atmosphere in which it is celebrated will take on a deeper solemnity.

To summarize: American non-liturgical worship, which is characterized by its sermon-centered service and the passivity yet receptivity and active mutual fellowship of its worshipers, which glories in its freedom and "unwritten traditions," and yet is so unattached to the past that it can venture upon daring innovations of technique, is both dynamic and adaptable. Having immediate contact with life in the world and of the hour in which the worshipers are living, it can easily make a matter of hymn, sermon, and prayer of confession, thanksgiving, petition, or supplication, any calamity, extreme interest,

great need, or unusual happening of surprise or joy with which the attention of the worshipers has become engaged. There is not even the binding chain of appointed lessons to be read; the passage of Scripture can be selected because of its adaptability to the need or interest of the hour. Unhindered by no suggestion of artificiality or unreality of a stated liturgy, American non-liturgical worship makes its strongest appeal to the masses of common people, to college young folk, and to the uncritical-minded man of business. It is the popular worship in the United States.

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V

THE WORSHIP EXPERIENCE

Outline of Chapter Five

THE WORSHIP EXPERIENCE

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CHAPTER FIVE

THE WORSHIP EXPERIENCE

OUR CONSIDERATION SUCCESSIVELY of the "worship consciousness" of Roman Catholic, Anglican, Scottish and American non-liturgical worshipers has been to show the characteristic and separate frameworks on which the worship experience builds. While there is a similarity of content, there is a wide diversity of structure. But in the "consciousness" peculiar to each group the actual experience of worship occurs. And the experience, though flowing through different channels, is fundamentally in effect quite similar: it nourishes the worshiper spiritually. It is comparable to four gardeners caring for their flowers. They all use water. One gardener pours the water from pails about the flower beds. Another uses a sprinkling can. A third waters his with a garden hose, and the fourth has devised an ingenious spray from perforated water-

pipes arranged in the garden beds. Each device provides the water essential for the blooming gardens. Similarly each "worship consciousness" and its corresponding order of worship provides the mechanical channels for the outpouring of the worship experience which brings blossoms to the soul.

We pass now from the particular type of "worship consciousness" of the worshiper to his general experience of worship. We are ready now to ask what he does when he worships. Irrespective of the characteristic "worship consciousness" framework, what is the content and order of the worship experience itself?

I

In order to find the answer to our question we must attempt an analysis of the worshiper himself, seeking not only to analyze his behavior when he worships, but also his states of consciousness during the worship experience.

Let us assume that the worshiper -- any worshiper -- has come to his church for worship. He may be a Roman Catholic, an Anglican, A Scot, or an American non-liturgical churchman, his particular type of worship does not matter greatly here. Now that he has come to his church for worship, what do we ob-

serve, or what can we surmise, as to the content of his consciousness? (a. Desire and Approach.) While in many instances he will have come to the services out of custom, curiosity, or a sense of duty, there are many other times when he has come primarily out of a desire to worship. Even if it be custom, or duty, or curiosity, which has brought him, he has come to satisfy that urge. There would be a sense of dissatisfaction had he not responded to its impulse. First of all then, we can say that the content of the worship experience is characterized by a sense of Desire. The worshiper wants something: he desires God. He longs to receive from Him grace, or he wishes to offer Him His due. It is a conative aspect, but with immediate and vital cognitive and affective elements. To fulfil such a purpose he has come to that sacred place which he regards as his Father's House. His expectancy is tinged with reverence and contemplation. Expectancy for the Anglican or the Roman will have been intensified emotionally by the holy associations of his church, and suggested by the expressly stated purpose, "Introibo ad altare Dei" of the Roman liturgy and the "Venite" of the Anglican. For Scot and American it will be more an intellectual expectancy to begin with, based on his interest as he anticipates the sermon or Scripture lessons for the day, and indicated in the service by the exhortation "Let us worship God," or a Scriptural call to worship. The worship experience begins with Desire and Approach.

(b. Consciousness of God's Presence.) As with his fellows the worshiper enters into the initial common exercise of the worship conventional to his church and familiar to him, expectancy and anticipation flower into contemplation, and then into a Consciousness¹ of the promised Divine presence: "Where two or three are gathered together in my name, there am I in the midst of them,"² or "Io, I am with you always."³ Here he has come to a consciousness that the Divine is present. It has been preceded by a definite Approach. The Consciousness of the presence of God, which is sometimes a definite realization, and at other times more a casual or semi-conscious recognition, is accompanied by a certain moral content which is assigned to it. Some spiritual value characterizes the consciousness of the Presence which has been suggested, if not

¹ I use the word "Consciousness" in this connection rather than the word "awareness," not that I would suggest that the experience is only subjective. It is true that many a casual worshiper never gets beyond where this experience is felt to be within himself and only subjective; but it is equally true that others perceive the Presence as beyond and outside of themselves, and totally objective. This fact presents a subject for consideration in the next chapter. Until that discussion I shall use the more subjective term "consciousness," but my use of it is not to be regarded in any instance as precluding an objective "awareness." We do not want to commit the error of regarding worship as a passive sort of receptivity to some situation presented by a leader, or as a response to it in a unison effort on the part of all the worshipers. We can not afford to exclude the possibility that worship is an offering to an objective Deity.

² Matt. 18:20.

³ Matt. 28:20.

by the tone of the opening part of the church services, by the mood of the worshiper himself.

(c. Reacting Mood.) Since consciousness cannot remain static or in an unrelieved and constant focus, even in the consciousness of the Presence of the Deity it soon shifts to some kind of Reaction. No sooner has attention centered upon the special characterization of the "consciousness of His presence," than there eventuates some response in reaction to it. Here is the swing of the pendulum of the experience: up to God, back to self. This characteristic we shall observe to be marked in the process constantly during the experience of worship. The particular reaction is determined by the nature of the "consciousness." It may be the reaction of humility in a realization of sin, and resulting in penitence. Quite often it is. That is true of the old liturgies in the use of the Kyrie Eleison, the Confiteor, and the General Confession,⁴ though there is no provision for penitence at the outset of the service in the average non-liturgical church with its usual Doxology, Invocation, Lord's Prayer and Choral Response.

⁴ Some may question whether in the Anglican service there is sufficient preparation really to produce a feeling of humility and penitence, insisting that too little attention seemingly has been paid to the matter of creating a sense of God's presence. It should be remembered, however, that the building itself and its holy associations, and particularly the Processional Hymn and Sentences are quite sufficient to stir "Desire" into "Consciousness of the Presence."

On the other hand there may be other aspects in the "consciousness", than that of penitence, resulting from the state of humility, which is the normal reaction to a sense of the Presence. Especially is this true if it is the humility of a child in the presence of his parent. He may be wistful, or confiding, or exuberant, or grief-stricken coming for comfort. But it is not necessary that the surge-back of the rhythmic movement after the "consciousness of the Presence" shall be to a "valley of humility."⁵ It may be rather a valley of aspiration, eager for higher levels. It may be the lowlands of assurance, or gratitude, or joy, or loyalty. It is even possible that if deep sin is in the heart, and the mind already is conscious of it and the will rebellious,

⁵ The expression is Lockhart's, cf. The Ministry of Worship; pp.91ff. This possibility of other than a response of penitence at the outset, which I have suggested, is recognized in the provisions of the orders of worship in the recently published A Free Church Book of Common Prayer (J.M.Dent & Co., London, 1929). Ten orders of worship are provided. Two (1st & 7th) are definitely designated for morning prayer, and two (6th & 8th) for evening prayer. The other six may be used interchangeably for morning or evening prayer. They follow the conventional order of services: Hymn, Sentences, Invocation, Lord's Prayer, Canticle, 1st Lesson, Psalms for Day, 2nd Lesson, Hymn or Anthem, Prayers, etc. In four of the orders (1st, 2nd, 3rd & 6th) there is used after the Invocation a prayer of Confession in which all participate. In the other six services the Invocation represents moods as follows: (1) Exaltation & Praise; (2) Confidence and Trust; (3) Collect for light and purity, addressed to Jesus Christ; (4) the Evening Invocation of the Eastern Church seeking the protecting care of God; (5) a prayer of Adoration in which help in worship is sought, from the Liturgy of St. James; and (6) a Prayer of wistful yearning. The first and sixth orders, respectively, are the orders of Morning and Evening Prayer of the Anglican Church.

that the "consciousness of the presence of God" may result in a mood of defiance before humility appears. This resultant mood is really a kind of climax -- a sub-climax in the ascension toward the supreme climax -- and calls for some kind of expression. Otherwise attention will continually revert to it until a satisfactory disposal is made.

(d. Fellowship). Following this expression of the resultant mood, the wave of the worship experience begins to ride on a rising tide again. At first it moves slowly in a state of passivity, then increases, advancing to receptivity until once more there is a realization of the presence of God. This phase of the worship experience as it progresses becomes characterized by a sense of fulness. A rushing flood of renewal and vitality flow fast during the state of receptivity that followed the confession of sin and penitence -- or whatever else the mood may have been. It takes on an intellectual content and at the same time relates itself to the practical world of the worshiper. It represents a kind of alternating movement between God and self. The realization which comes at this time is an experience of mutual fellowship with the Deity in which alternate an attempt to understand His will or hear His call, and an effort to respond to it. The act of confiding with Him about self swings to entreaties for others, and an assured sense of His interest changes to one of identi-

fication with Him. To give expression to this sense of alternating fellowship and vitality Scripture lessons, Creed and Prayers are provided in most of the orders of worship from the very oldest liturgical forms to the simplest non-liturgical service. These exercises bring order out of vagueness, and into consciousness begins to come a realization of certain duties, or an insight into a great truth, and a desire to speak to God about it or as a result of it. So this aspect of the worship experience is characterized by fellowship in which the affairs of the individual come to be seen in a new light as related to all things and to God.

(e. A Gesture of Love.) The alternation in fellowship continues until another climax is reached, and the cumulative and ever-intensifying desire for a further expression of the feelings of the worshiper is released in a sort of Gesture of Love. Pent-up emotions must break through into more than an ordinary expression of words; they must be dramatized in some way by which is symbolized the abandon of self to the irresistible love of the Deity. The worshiper must do something. He is like a person desperately in love who wants to tell his lover and yet who knows how utterly inadequate for that purpose are mere words. He is like a parent yearning to show devotion to his child beyond what words can express. Something more than words is needed: only a meaningful gesture or suggestive

token of that love can suffice. This expression again illustrates the alternating feature of the experience; it is a high rebound, and then elevation in the spiral ascension toward the final climax.

(f. Inquiry and Illumination.) The activity engaged in, by the expression or gesture of love, results in another attitude of receptivity; but this time it is a purposive one. Conscious of the Divine presence the worshiper now is dominated by a kind of inquiring spirit. It is a receptivity that seems to ask, "What wilt Thou have me to do, Lord?" The worshiper is in a mood to be instructed. He wants to know, even in detail, his duty or responsibility, or the answer to the problems of his soul. There is an intellectual aspect to worship here with demands which must be met. It is an attitude seeking Illumination.

(g. Dedication.) The response of the worshiper to his experience of illumination, -- which in truth was a realization of a need he could meet or a challenge he could accept, -- is one of enlistment. He has had related to his worship experience the activity in which he was engaged prior to his worship, and he has discovered that the path of worship must lead normally from that experience to activity and social purpose in his work-a-day world. He recognizes -- somewhat at least --

the connection between what preceded his worship and the duty to which his worship now leads. His worship experience has now brought him to such an identification of his life as it is with Reality, and has so translated the vitality of Reality to his common world, that he unconsciously is aware of new values, and his worship is no longer an unrelated end in itself. So there is a consecration of a higher quality on his part now than that represented in his gesture of love. It is full Dedication: an attitude in which all preceding ideas of the worship center. Of course this aspect, on account of its very nature just described, is incomplete and unsatisfying; its flow must go on. The dedication of the worshiper to his Deity is of such a real and objective nature that it must effect a consciousness of the merging of the two personalities: his own and God's.

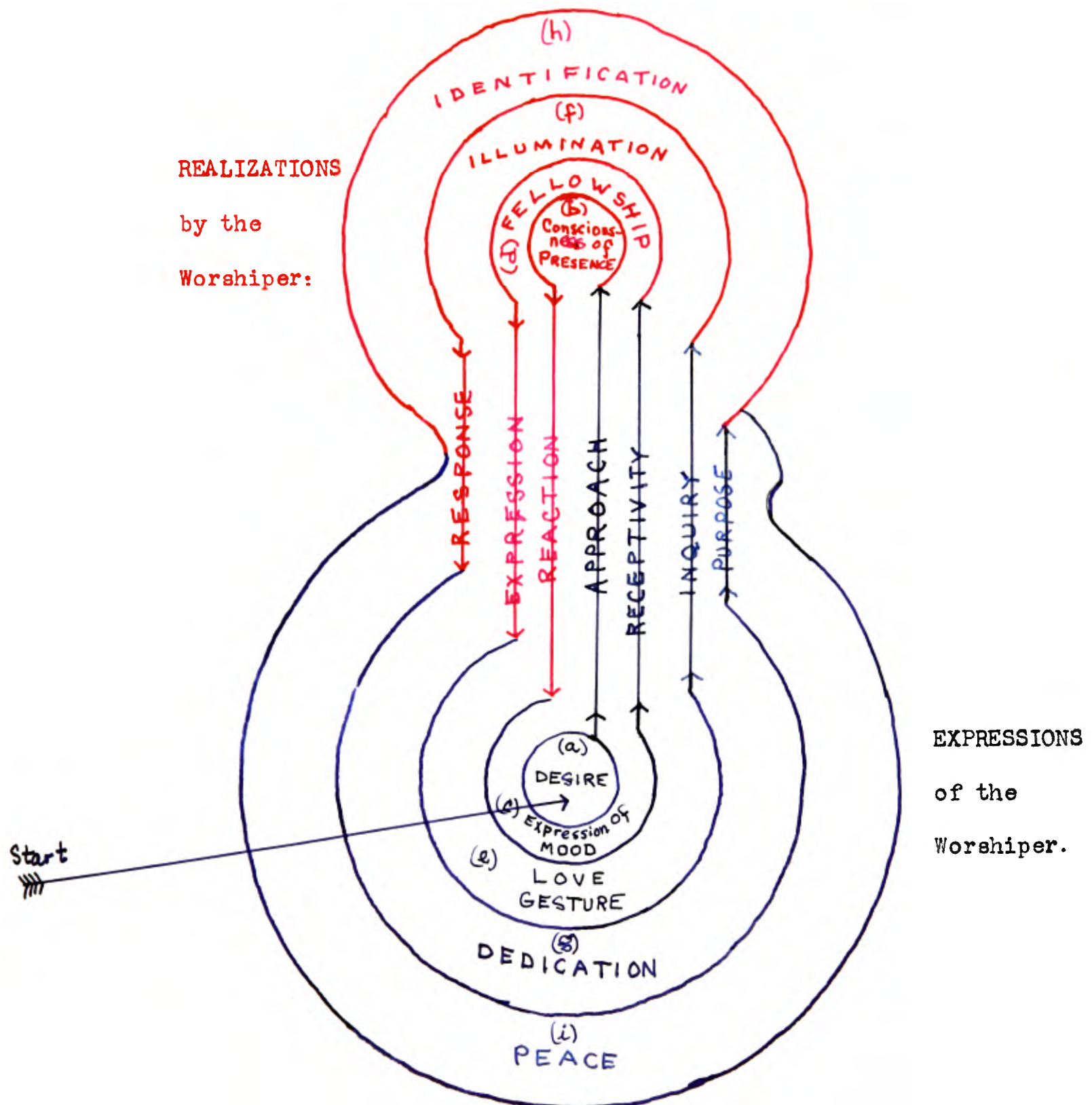
(h. Identification.) The worshiper now wants nothing short of an Identification with God, since he has abandoned himself to the Divine call. This is more than an intellectual acknowledgement. He must have another opportunity for expression -- full and meaningful -- a kind of purposive fellowship in which he can merge his personality with God's. It must be both a recapitulation and summary of his worship experience, and an expression of his dominant feeling of communion with God, not only in that God's aim and his are one, but also in

that he knows a renewal of spiritual forces and a surge of spiritual power that identify each with the other.

(i. Peace.) Such an identification results in a mood of Peace, characterized by inner assurance and reconciliation, and often by a desire to proceed immediately upon some activity to put into operation the holy intentions resolved upon during the worship experience.

With its content thus analyzed we may chart the experience of worship with its interplaying elements in a spiral of ascension ever alternating between the worshiper and the Deity. It swings from the worshiper as Desire for God in an Approach to a Consciousness of the Divine Presence; then backward in reaction to some resultant Mood that is given expression. Upward it spirals again in Receptivity to a state of mutual Fellowship, understanding, and vitality, in which there are numerous swingings back and forth. Then comes a return to the self of the worshiper in another expression, this time a Gesture of Love. Once more upward the spiral of the worship experience rises in a mood of Inquiry until it reaches Illumination, and then swings back to Dedication, from which in a purposive recapitulation the experience climaxes in Identification, and its resultant Peace. The swing of the experience, pendulum-like in its alternations of realizations and expres-

Illustrating the Worship Experience:



sions, might be likened to a bouncing ball with an ever increasing rebound, rising in higher and higher climaxes until the loftiest peak of the experience has been attained.

In the accompanying diagram (on the preceding page) I try to illustrate what takes place in the worship consciousness during the experience of worship in its alternating movement in ever increasing impulses, expressions and realizations, until the climax is reached.

Starting with Desire, represented by the inner black circle of the lower series, the succeeding black circles indicate reacting moods and their expression. The black lines denote the rise of the pendulum of the worship experience until some "consciousness" or realization of the Divine is reached. These realizations are indicated by the red circles, while the reactions, or responses, are designated by the red lines leading downward, which represent the backward swing to some self-expression.

Both the expressions and the realizations rise to fitting climaxes. The expressions, beginning with Desire, rise in increasing waves of some expression of the prevailing Mood, Love, Gesture, and Dedication, to the supreme resultant of Peace. The realizations mount to their climax as they progress from

a "Consciousness of God's presence," to Fellowship with Him, thence Illumination by Him, and finally purposive Identification with Him, and its after-glow of Peace, which is as decided and prominent in the satisfaction it bestows as was Desire in the restless urgency which prompted the experience of worship.

It is interesting to note how the experience of Isaiah, as recorded in chapter six of that Book, conforms to this analysis. Isaiah's Approach resulted in a "Consciousness of the presence of God;" "I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple." Here then is the first realization: the Consciousness of God's presence. His Reaction to this realization is true to the form, and one of humility, expressed in a Mood of Penitence: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts." This expression is followed by an attitude of Receptivity, in which first of all he realizes forgiveness, and then mutual Fellowship with God, which is the second cycle of realization: "thine iniquity is taken away, and thy sin forgiven. And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" In Isaiah's condensed biographical account the various elements merge into one another in quick succession, yet not too quickly for us to recognize them. His Expression was a Love Gesture of prof-

ferred service: "Here am I, send me . ." Here is his response to the experience of Fellowship, which was in truth a realization of a need he could meet, a challenge he should accept. The Love Gesture was his inevitable expression. Inquiry was succeeded by Illumination: "And He said, Go, and tell this people. ," while his Response and Dedication: "Then said I, Lord, how long?" was not merely an intellectual inquiry but the dedication of his entire being. Our knowledge of the subsequent events in the life of Isaiah confirms his purposive Identification with the Lord in his life work.

Both our study of the "worship consciousnesses" of the various types -- Roman, Anglican, Scottish, and American non-liturgical -- and the present analysis of the worship experience have indicated a constant interplay of elements. The cognitive, conative and affective aspects are ever in varying relations to each other and to the consciousness as a whole. This interplay is a phase of the study that must engage us a little further. For the aspects are quite prominent. Whether it is the fear of the Roman Catholic or the regard of the Anglican for his Prayer Book, whether it is the conception of a transcendent Deity on the part of the Scot or the teachings the Romanist has received about the Sacrament, or whether it is the purposive desire of the American to relate the daily experiences of his life to God, or the stern demands of duty

realized in the Scottish worship, these elements are present in all, and they are all constantly interplaying. So interactive and inter-affective are they that it is doubtful whether it can be declared with finality which one is primary in origin or of first importance.

It is true that some psychologists have attempted to name which element is first. Betts, for example, in his formal definition of worship works out a definite order, putting cognition first. He says, "Worship is the active will and purpose to realize in one's self the highest qualities ascribed to the Being worshiped; this will and purpose being moved by emotions such as appreciation, reverence, love, awe; which in turn are called forth by contemplation of conceived attributes of this Being, as beauty, goodness, power, truth."⁶ Betts thus makes a regular order of the elements in consciousness: first the cognitive, then the affective, then the conative. First contemplation, then emotion, then the purpose. But his arrangement is open to question. Nicholson⁷ and Leys⁸ on the other hand present cases to show the priority of the affective element in the religious consciousness.

⁶ Geo.H.Betts: What Do We Do When We Worship? p.616 in The Christian Century; Chicago; May 8, 1929.

⁷ Angus Nicholson: The Feeling Aspect of the Religious Consciousness.

⁸ Wayne Leys: The Religious Control of Emotion.

But there are times, when if any order can be named, it seems to be, first conation, then cognition, then the affective aspect,⁹ with a blending of conation and affectiveness again, and then a complex interplay of all. Especially is this true if our analysis of the worship experience be correct. It begins with desire, followed by contemplation, then a responsive emotion and an attitude of receptivity moving into reflection. Purposive activity follows resulting in an emotional release. There is a desire for God, or His help, or a wish to give Him His due. An attitude of passivity both rises from this activity itself, and leads to the contemplation of the acts and desires, as well as to thoughts about God resulting in various emotional reactions and responses, expressions and purposes, out of which comes a final consciousness of the presence of the Divine, and an interplay of all the elements as the full personality is merged in the climactic phase of identification.

It is obvious that to insist upon the invariableness of any order would be absurd, while even to claim a constant priority of any element in the worship experience is unwise. Take, for example, the case of a worshiper who has just entered the church building. The service has not yet begun, and he is absorbed in a train of personal thought not necessarily

⁹ Or these two may easily be reversed, with emotion preceding and producing contemplation.

related to the idea of worship. He is aroused from his musings by the rising of the congregation as the vested choir enters singing the processional hymn. His physical activity in rising, and the sight of the choir stir an emotion of reverence which starts the experience of worship. In this instance the worship experience has begun without any contemplation of the Divine at all. Similarly it is true of the other elements. As a matter of fact the emotions, complexly interwoven into the worship experience, rest upon previous experiences and previous responses following contemplation.

Nor can we say that all the emotions of the worship experience result alone from contemplation of the conceived attributes of the Deity. As we have seen in the case of the worshiper just mentioned, some emotions result from activity in which the worshiper, in unison with others, participates in an exercise such as singing, kneeling, or partaking of the Sacrament. Again, sometimes the entire experience is realized, with the consciousness of the presence of God in a sort of immediate apprehension. Miss Underhill suggests this possibility with respect to the Romanists experience with the Mass.¹⁰ It is none the less true in non-liturgical worship. That there is such an element of immediacy in the apprehension of truth

¹⁰ The Mystic Way; ch.vi.

is evident. In art, and in its philosophy, aesthetics, the way to reality is the way of immediate apprehension. In art the supreme ideal is beauty, and the apprehension of beauty comes through some immediate process of the mind, in which the predominating activity of consciousness seems to be feeling rather than reason. A silver lake shimmering in the moonlight is beautiful in its own right, and if it is to be appreciated and apprehended as beautiful, it must be an immediate apprehension. To attempt to persuade by reason and logic a fellow witness that the movement of the waves and the reflection of the light is beautiful, or to explain why it is beautiful, is to miss the experience and to fail to understand how beauty is apprehended. In the worship experience the same element of immediacy is often present. Worshipers in all ages have realized the truth of it. Theirs, as Dean Paterson points out, is "the consciousness that they had not reasoned but seen, and that they had not discovered truth but had been apprehended by the truth."¹¹ The presence of God in worship is real to the worshiper. He does not depend upon logical arguments to prove it. He claims an awareness of Him by an immediateness.¹²

¹¹ W.P.Paterson: The Nature of Religion; p.186.

¹² Of course, as Brown points out, it is to be understood "when we say these values are beyond the nearly empirical, we do not mean to say that they are a priori. We learn them through experience, but in the course of experience we separate them out, we sift ourselves by self-discipline, and by observing others disciplining themselves we see how they get more and more insight into reality." (Mind and Personality; p.301.)

Out of this consciousness of the Divine presence many emotions flow. They lead on as we have seen to further contemplation and purposive activity, either to discover the will of God and then do it, or to make some gesture of gratitude, penitence, or loyalty to God, or to engage in the joy and peace of communion with Him. There is thus in the consciousness a constant flow, back and forth, of these various elements: the affective, the conative and the cognitive. No one of them is, or can be, entirely distinct and separate from the other. They all blend with, affect, and are affected by each other; each one plays upon, modifying and coloring, those of the previous flow and is altered by what follows. Perhaps instead of Betts' idea, in which the various aspects of consciousness might be likened to the blending of colors in a rainbow with each one fairly distinct and always recognizable, it would be more nearly correct to liken the states of consciousness in the worship experience to a whirling ball of varying colors. In it all colors are merging, and each affecting in shade and tone the impressions made upon the eye. At no two successive instants is the appearance exactly the same. Sometimes one hue seems to stand out, sometimes another; but they all merge and mingle, composing one complex blend. So is the complex interplay of elements in the consciousness during the experience of worship.

But there is order rather than confusion here. Out of all the complex interplay of elements in the consciousness during the worship experience there can be observed the operation of two basic principles: the principle of alternation and that of ascension. That in the content of the worship consciousness and its experience of worship there is a constant interplay and flow of the constituent elements is in accord with what seems to be a fundamental principle of the universe. As a canon of art it would be called rhythm. A recently developed view in the field of physics is that of a universe which consists of rhythmic movements: that the world comes to materialization in primary vibrations, that reality -- or God, as we perhaps would wish to say -- pours itself into things by vibratory oscillations and periodic motions, and in irregular degrees of constancy.¹³ It seems to discover an apparent discontinuity in the physical universe altogether contrary to the older theory that it was continuous.

Nature has its rhythmic movements in the play of heat and cold, the recurring seasons, the succession of day and night, in waves and winds and currents. The physical life of the human being is similarly affected by the principle of alterna-

¹³ Cf. Millikan: Evolution in Science and Religion; Eddington: Nature of the Physical World, and Stars and Atoms; Whitehead: Science and the Modern World; and Process and Reality.

tion as it is seen working in heart beats and breathing. Particularly is this the case with our mental operations. There is constantly the swing back and forth, pendulum-like, of the contents of consciousness, perhaps not with the measured regularity of beat noted in some of the forces of nature, but surely with constancy of swing. It is so with our moods: depression is close on the heels of elation; indulgence is followed by disgust or remorse. Pratt points out the operation of this principle of alternation in the mystical experience with its periods of "dryness" succeeded by its times of ecstasy.¹⁴

It is important to recognize the same principle of alternation operating in the worship experience. If with Sperry we can conceive of religion as love,¹⁵ then in its highest content the lover beholds in his beloved not only a likeness, an identity and an attraction, but also an unlikeness. The relationship is that of unequals. There are contrasting moods of "advance and recoil, or invitation and rebuff" which give a most puzzling complexity to the situation. But love, different **than** friendship, lives and thrives on such paradoxical contradictions. Religion is love for God, in which these characteristics of love are present. There are absolute like-

¹⁴ The Religious Consciousness; pp.430-433.

¹⁵ Reality in Worship; pp.123-141.

nesses, and as absolute unlikenesses, with all the contrasting emotions to which the identities and differences give rise. The varying states of consciousness represent what is taking place. Two personalities are active and represented in the process of worship: God who is being approached, and man who is approaching God. Between them there is a constant swing back and forth. It is a definite rhythmic alternation: a consciousness of His presence and a response to it; a receiving from God and returning to Him; an understanding of the Divine will and a dedication to it; a vision of the Father and a communion with Him. Our chart shows the exact course of the alternations: The worshiper's desire for God and that realization; the realization then the reacting mood; the mood with its receptivity swinging far to vitality and fellowship; the mutual fellowship and then back to love's impulsive gesture; passivity again with the illumination it brings; illumination and the response in dedication; decision swings to identification; identification results in peace. There is a regular vibration, a definite rhythm, a constant alternation. Each response brings a new realization and each realization determines a subsequent response until a climax of grace and love in communion with God is realized. This is the completed ascension. The emotions in the experience of worship develop in an ascending scale as they do in any experience until they reach the heights of love and the consequent ensuing peace.

This suggests the other principle of the worship experience, namely that of Ascension. From the very nature of worship, in which the worshiper wishes to be carried from where and what he is to where and what he wants to be, there must be movement in it. Worship cannot be static. It is purposive. There is an end to be reached. In order to be wholesome, satisfying and an unifying experience rather than an unrelated succession of sensations and emotions, worship -- as well as any other experience -- must not only be directed to some end,¹⁶ but must move in an ascending spiral of rhythmic vibrations or alternations to a climax. The very word worship means worth-ship: rendering to God the worth or value due Him. Such meaning demands an ascension of experience to a climax.

There are three stages in communion which men have with one another, and which seems true also of communion with God.¹⁷ The first is merely the consciousness of the presence of the other, which is the first climax or realization of worship as charted on the diagram; the second degree is that of sharing passing thought, indicated by the second and third climaxes of fellowship and illumination, interspersed with the love gesture; the third stage is fellowship in purpose, represented

¹⁶ Cf. Shand: The Foundations of Character.

¹⁷ Cf. Coffin: In a Day of Social Rebuilding; pp. 74, 75.

on the diagram by the Dedication and Identification. It is in this final stage of identification with God that worship is consummated, when the worshipers "are convinced that His eternal purpose has been disclosed in Christ, and they adore God in Him; they consent to Him, so that His aim is theirs, His conscience and theirs are at one."¹⁸ The experience of worship rises higher and higher, with the alternations of realization and response, until it reaches the climax of purposive dedication and identification. The experience is then complete, and peace and satisfaction hovers over the worshiper. He has realized his quest. Both alternation in a rhythmic flow of elements and ascension to a purposive climax are definite principles in the experience of worship, and must be taken into consideration in order to understand that experience, and also to formulate any adequate and satisfying order for its celebration.

II

The full cycle of the worship experience is a re-enactment by the worshiper of the great transactions of Christianity, beginning with the Incarnation and concluding with the Atonement. As Christ was Immanuel -- God with us, the presence of

¹⁸ Coffin: Op.cit., p.75

God with men -- so the opening of worship, bringing God into the consciousness of the worshiper, is "Immanuel" again. His presence with him is realized once more. And the worship experience continues through its cycle until at the end, in the Dedication, there is another offering made to God, in which the worshiper offers himself to his highest Deity. Thus has been completed a re-enactment of the Incarnation and Atonement. No doubt that is what Bishop Temple meant when he described a true act of worship as the fulfilment for a moment of the real destiny of the soul, and calls worship the way of attainment.¹⁹ In the truest sense it brings the worshiper to a realization of God and relates his own little sphere of life to the whole. It unites him with God, and his section of life with eternity. "Man only reveals what it is in him to be when God indwells him."²⁰ Such worship is true, real, and soul-satisfying. It brings contentment and peace. It fulfils Augustine's insight, "Lord, Thou hast made us for Thyself, and restless are our hearts until they rest in Thee." Moreover it conforms to the Master's demand that "true worshipers shall worship the Father in spirit and truth."²¹

¹⁹ Christus Veritas; p.231.

²⁰ Op.cit.,p.229.

²¹ Jno.4:23.

Since this then is the heart of worship to bring the worshiper into identification with God, the service of public worship ought to be a celebration of the experience, or as Sperry says "an artistic recapitulation."²² Its various phases in their ascending scales, alternations, rises, falls, and climaxes, as well as its constituent elements in complex relation, succession and interplay in consciousness must have expression. The mechanical structure of the various liturgies and orders must conform to the pattern of the experience of worship. Moreover the technique must be so arranged that the worship experience not only will be naturally expressed, but will also be stimulated. Nor does this latter requirement make the technique by which it is achieved anything artificial and unreal. There is a similar two-fold aspect when a parent kisses his baby: the kiss not only expresses his affection for the child, it stimulates a deeper emotion of affection so that there usually follows a second kiss. A similar thing happens with a smile: it not only expresses good will, it stimulates and encourages on the part of the person who smiles a feeling of kindness and cordiality. So with a yawn, or a handshake, or a curt reply. These acts work in two directions: they are outward gestures expressing inward feelings; they also as outward gestures stimulate inner feelings.

²² Reality in Worship; p.175

III

We shall now proceed to make a brief analysis of the four liturgies and orders previously discussed to see how they conform to the pattern of the worship experience, how they may vary from it, and whether any one may be designated as superior to the others and possessing such marks as to fit it for universal acceptance.

We shall make this study on the basis of the analysis of the worship experience with which we have just dealt. First to be expressed by any liturgy or order of worship is the Approach to worship representing the Desire for God in the worship pattern, which leads the worshiper into that state of expectancy in which the Divine presence may be realized. The Ordinary of the Roman Mass in its opening sentences, thrice using "Introibo ad altare Dei" as the celebrants approach from the foot of the altar, gives vivid expression to this idea.²³ It is no less effectively expressed, however, by the stately Processional of vested choirs and clergy in the Anglican practice, as singing a Hymn they enter the church from the vestry. In Scottish and American non-liturgical Churches where the processional is not used, an Organ Voluntary, followed by a Scriptural invitation to worship, or the simple

²³ Cf. f.n. 61 in Ch. i., p. 39.

statement, "Let us worship God," answers for the Approach, but less dramatically. Each of these techniques, however, conforms to the pattern of the experience of worship at the outset: namely, a desire which leads the worshiper deliberately to approach the Deity for the purpose of worship. The psychological advantage of a Processional for this expression is apparent at once. Dramatically it captures the attention, merges the various individuals in the group into a worshiping unit, and imparts to the service the rhythmic motion necessary to **start** it toward its climax.

In the pattern of the worship experience we discovered that Approach and expectancy led to contemplation and a Consciousness of the Divine presence. It would seem that the most natural expression of such a consciousness would be some form of adoration. This judgment is borne out in some of the orders. The Psalm, sung or chanted, in the Scottish service, the Doxology in the American, and the Venite of Morning Prayer conform to that phase of the worship experience. In the Roman Ordinary the seasonal Introit and Gloria Patri fittingly express the adoration felt at the consciousness of the presence of God. In the Anglican Communion Order the sense of the presence is indicated in a less jubilant tone with the Lord's Prayer and the Collect for Purity. Other means of expression are also possible, such as a prayer in which the presence of

God is acknowledged,²⁴ or an Introit. An Introit is either an antiphonal between the minister and choir alternating with Scripture verse and musical response, or a brief responsive reading of sentences of Scripture between the minister and the congregation and followed by a choral ascription of praise. Each type of Introit is based upon a single theme whose content either declares the Divine life which the worshiper has discovered, or celebrates in praise his adoration, while as to form it sets the theme for the worship, continues the rhythmic movement begun by the Processional Hymn, and further merges congregation, choir and clergy into a worshiping unit. A period of silence permitting contemplation, following the approach might also induce the consciousness of the presence of God, but that consciousness would yet have to be expressed, perhaps in a doxology or gloria.

Next in the worship experience is the Mood resulting from the consciousness of meeting God, and this must be represented in the orders. In most instances the Mood is one of humility, and described by a prayer of Confession. In the Roman Mass it is the Kyrie eleison followed by the Gloria in excelsis. Its elaborated counterpart in the Decalogue and Responses, or

²⁴ This should be distinguished from the Invocation which seeks to invoke the presence of God, or His blessing upon the service, or the guidance of the Holy Spirit in the worship, and as such belongs to the Approach rather than the Consciousness of the Presence.

Summary in the words of Christ and the Kyries (but without the praise) stands in the Anglican Order. Morning Prayer uses the General Confession, Absolution and Psalms. In the Scottish service the first prayer at this point, which is sometimes one of Penitence and Confession, or at other times one of Thanksgiving, or frequently a combination of the two, expresses the prevailing Mood. Similarly the so-called Invocation (which is not an Invocation in the strict sense of the word, but more a Collect expressing the mood of the worshipers) and the Lord's Prayer in the American order perform this function. An adaptation of the Fifty-first Psalm is also appropriate. If the reacting mood be that of joy only, an anthem may fittingly be used at this point. Psychologically the expression in unison of that which indicates the Mood of the worshipers is best, because it carries on the movement of worship as a unit. In this respect the Kyries, General Confession, Lord's Prayer, recitation of the Twenty-third Psalm, or the singing of a Hymn answers quite well, with no special advantage in favor of any single one of these.

The movement of the worship experience now, according to the pattern we have described, is a rising one, by way of Passivity, then Receptivity, to another realization of the Divine presence with a sense of mutual Fellowship existing between God and the worshiper. All the orders at this point

are similar in providing for an expression of the mutual Fellowship with Lessons and Prayers. In the Roman Ordinary of the Mass the arrangement includes the seasonal Collect, Epistle, Gradual, Gospel, Homily and Creed; in the Anglican Communion it is much the same, with the Collect for the day, Epistle and Gospel followed by the Creed and Sermon. In the order for Morning Prayer are found the lessons from Old and New Testaments with their Canticles, the Creed and prescribed Collects. Scottish and American non-liturgical practices differ very little from the liturgical customs. In the Scottish order the lessons are usually separated by a Psalm which is chanted, and the prayers of Petition and Intercession are preceded by a Hymn. In the American service only one lesson is used, with sometimes an additional responsive selection, and an Anthem or Hymn separates it from the Pastoral Prayer. The idea of a mutual exchange of thought between the worshiper and God is well expressed in any one of these arrangements. Through the Lessons and Readings God speaks to the worshiper; in Creed and Canticles, Litany, Collects and Prayer the worshiper makes his reply. The technical arrangement of the orders in this respect follows well the pattern of the worship experience. The use of Scriptures and Creed, or Affirmation of Faith, contributes moral content by which the faith and conduct of the worshiper are affected, his hopes united with the long history of the church and his spirit reënforced for engagement in a practical

world. These provide the vitality adequate to conform to the fulness of the worship experience in which the worshiper is conscious of fellowship and communion with God.

The pattern of the worship experience now becomes more exacting, as it demands some significant action in a Gesture of Love. The movement has swung away from any Passivity, or even Receptivity, in a definite and irresistible need for a release of accumulated feelings. And this requirement is met in most of the orders adequately and symbolically by the Offertory. In the Order of the Mass both the Offertory and the Oblations of bread and wine become the Gesture of Love. In the Anglican Communion service the Offertory and its Anthem and the prayer of Intercession "for the whole state of Christ's church" answers. In Scottish and American worships the Offertory prayer and Anthem suffice. Least effective of all is the provision in Morning Prayer, but still the Anthem between the Collects and Prayers answers for a gesture, although it is the expression of a limited group -- the choir -- rather than of all the worshipers. But in all the orders the action is significant. The Offertory is more than an opportunity to take a collection of money from the congregation; it represents the devotion of the soul. The offering of money is very much like the offering of self. The money represents the labor of the worshiper during past days under the providence of God and with the coöperation of society. In the Offertory all

of life is offered in love to God, and especially when done so in connection with the offering of the Communion elements, as in the Roman and Anglican services, it means that the worshiper in his way is trying to match with his life the life offered by God. It is a meaningful Gesture! The Anthem at this time is appropriate, if it is in addition to some unison activity on the part of the congregation. The Anthem is another offering of love -- of talents and abilities with which the singers have been endowed by God, now being returned in an act of service consecrated to the Giver of all. In some services the Offering is received with a prayer of dedication; in others it is presented with the choral sentence, "All things come of Thee; and of Thine own have we given Thee," which in some instances is accompanied by a Doxology. Any one of these devices by which the Gesture of Love is represented is worthy; each puts into dramatic action the emotion, allowing it expression and release, and at the same time creating a state of passivity and receptivity for the next advance up the spiral of the worship experience.

That next advance is the phase of expectancy, or Inquiry and Illumination, in the pattern. It has a rather varied expression in the various orders, but is generally valid and true to the point of satisfying the demands of the experience. The Ordinary of the Mass represents this aspect very effectively

by the Lavabo ("Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine") and the Secreta. The wording of the Lavabo and the silence of the prayers intensify as well as indicate expectancy and Inquiry; and the Preface and Sanc-tus following suggest an Illumination so vital that it overflows in worship. The Anglican Communion Order expresses it differently with its Call to Penitence, the General Confession, and Absolution, followed by the Comfortable Words and Prayer of Humble Access, yet as the penitent worshiper waited, expecting pardon, he found it granted; Illumination came and vitality was received through the Comfortable Words and the realization of them was expressed in the Prayer of Humble Access. In the order for Morning Prayer, the Scottish, and the American services the period of Illumination brings its message from God in a different manner. The aspect of Inquiry or expectancy is expressed by a Hymn or a Prayer for Illumination, or both, and then the Sermon becomes the definite means of Illumination. Here is abundant verification of the claim of Protestantism that the Sermon is a part of the worship, and that at heart it partakes of a sacramental quality. It may be called a poor Sacrament, "but broken words may be as sacred as broken bread. Any sacramental elements are consecrated by memory and devotion and the power of suggestion to invest plain things with meanings which are not in the sub-

stance of them at all. A sermon may become just that²⁵ as well as may a font or altar. Even quite ordinary preaching relates life to vaster issues, solemnizes or illumines the passing hour and invests our brief drama with the sanctity of divine concern. The sermon is not to be considered just an adjunct; it is an integral part of worship, celebrating the fact that man is to love God with his mind as well as heart. Moreover, preaching is connected vitally with reality. It is rooted in an awareness of the presence of God. The sermon in its highest reaches is the mediation of that presence, which "is at once the preacher's burden, his sovereign gift, his sufficient credential, his enduring joy,"²⁶ and his contribution of reality to a superficial age concerned mainly with externals and trivialities. The period of Illumination is one of meditation. The Scripture and Sermon in the distinctly Protestant services, and the Secreta of the Roman are of sufficiently high spiritual quality and content to celebrate that aspect of the worship experience which seeks direction from God to whose presence the worshiper is sensitive.

Dedication is the natural response of the soul to its Illumination from God, and comes next in our pattern of the wor-

²⁵ Editorial in Christian Century(Chicago); Apr.11,1929.

²⁶ Buttrick: Jesus Came Preaching; p.141.

ship experience. It is the "sacrifice" which Streeter's symposium on corporate social worship makes complementary to "sacrament." The latter is God's approach in love to the soul, the former is a similar act "as man's response to the love of God."²⁷ The Canon of the Mass and the Consecration both of the service of the worshiper (". . oblationem servitutis nostrae . . ") and of the elements ("ut nobis corpus, et sanguis fiat dilectissimi Filii tui . . ") celebrate this aspect in the Roman Order, as does the Consecration in the Anglican Communion ("And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee . . ."); but in the extended portion of the order for Morning Prayer the Offertory following the Sermon answers the purpose of Dedication. In the Scottish and American services it is expressed by the Prayer of Dedication following the Sermon. Each of these representations partakes of a fuller quality than that expressed in the Gesture of Love; they have the emotional quality of the Gesture plus the moral power of a surrendered will and the intellectual activity of the period of Illumination which resulted in a realization that only a full enlistment of the entire self of the worshiper would be sufficient. The mind has seen what it should do, the heart has felt it, and the

²⁷ B.H.Streeter (Editor): Concerning Prayer; pp.308,309.

will yields in Dedication. The technique of the various orders follows the pattern and expresses the movement of the worship experience.

The supreme climax of the worship experience is at hand, coming in a kind of recapitulation of it and bringing the worshiper to an Identification with God. This phase can most fittingly be celebrated by the Communion, which in its order and observance not only recapitulates in effective summary the entire experience of worship, but also serves to identify the communicant with God. It is the provision of both Roman Ordinary of the Mass and Anglican Communion Order. In the former the Identification is celebrated by the elevation and adoration of the elements, the Lord's Prayer and communication, and in the latter by a joint participation of minister and people in the Lord's Prayer and in receiving the communion. To a lesser degree, but nevertheless with reality, the Prayers of Intercession in the Order of Morning Prayer suggest identification both with God and humanity. In the Scottish and the American non-liturgical churches a final Hymn must answer for the expression of it. In some respects the Hymn, enlisting the united participation of the worshipers, and voicing common aspirations, resolves or dedication, suggests Identification, but it approaches an anti-climax. This is removed in those non-liturgical churches which observe the Communion each week,

for then it serves as the climax of climaxes of the worship experience. Throughout the entire experience of worship each expression, as celebrated in the various orders, has been an increasing Dedication on the part of the worshiper, consummating in the Sacrament of the Communion. The first dedication was of the mind in the Mood of reaction to the Consciousness of the presence of God; the next, the Gesture of Love, was a celebration of the dedication of life; then after the sermon the dedication was a yielded will, mind, heart, and personality to the call of God voiced in the sermon. But the Communion is a complete Identification. In it God gives Himself in redemptive service, and the worshiper by his participation identifies himself with God in that act. The Incarnation and the Atonement there represented become also his own personal experience, as he realizes the indwelling Presence and an "at-one-ment" with God in life and service. The communion vividly and in reality brings the celebration of the worship experience to its fullest climax.

There remains only to be expressed then in the formal orders of worship the resultant Peace which possesses the soul of the worshiper, and that is fittingly done by the Blessing or Benediction with which all the orders without exception close.

Before offering any comment upon the results of this analysis which we have just completed or drawing any conclusions from it, I should like to describe two of the services of worship in use in the church of which I am the minister. They are services which as such do not follow any of the conventional orders. Rather, after my attempt to analyze the experience of worship, they were planned deliberately to celebrate the various phases of that experience. One of the services is quite formal and semi-liturgical, used on Sunday morning; the other is briefer, less formal, much simpler, and is used on Wednesday evening at the mid-week worship of the church.

First, I shall describe the formal Sunday Morning service. The Approach is carefully and definitely planned to prepare the people for worship. They have come into the house of God a chaos of varied and conflicting purposes. Their own interests dominate them. Most of them are not prepared to worship God immediately. They need to be made conscious of His presence before they can sing either Sanctus or Doxology. So there is provided the "ORGAN PRELUDE" which is not just to cover up the confusion and noise of the arriving congregation, nor merely for entertainment, but to call to worship. The Organist is a Minister of God, playing with more than fingers and feet; playing with heart as well, and as fingers move over the keyboards, the tunes, playing upon responsive chords in hearts,

draw from attention distracting thoughts and woo the soul to a mood and Desire for worship. Then from the vestry in the rear of the church the choir chants, "The Lord is in His holy Temple; let all the earth keep silence before Him." Following a few seconds of absolute silence, the real Approach begins with the "PROCESSIONAL HYMN." The first verse is sung in the vestry. With the beginning of the second verse the vested choir enters the church by the central aisle, and the congregation stands joining in the singing of the remainder of the Hymn. Such an orderly approach, the united singing of a great hymn to God, and the choir like angels in measured tread actually progressing toward the front of the church not only suggests the thought of worship, it inspires reverence. Then immediately there is a responsive reading of the "INTROIT". This consists usually of three verses of Scripture, printed in the Bulletin, which are read alternately: the first by the Minister, the second by the congregation, and the third by all. This reading, which usually expresses Adoration, is followed by the singing of the "GLORIA PATRI." The resultant Mood -- whether of penitence, gratitude, joy, fellowship, or whatever else it may be -- is expressed in a "UNISON PRAYER," which is also printed in the Bulletin, which closes with the "LORD'S PRAYER." Very softly played "ORGAN MUSIC" begun during the Lord's Prayer, continues after its close for about a minute to allow an opportunity for the natural Receptivity of spirit

resulting from the Prayer. This is the climax to the first movement in this service.

Then begins the next movement of Fellowship. It is represented in the order of worship successively by the "SCRIPTURE LESSON," and its "CHORAL RESPONSE," a "HYMN" of fellowship, trust, affirmation of belief, or devotion, and then the "PASTORAL PRAYER" of petition and intercession, closing with a "CHORAL PRAYER RESPONSE." And now the movement swings decidedly away from the more or less passive fellowship to some distinctive action. The worshiper must be allowed to do something. He must make some kind of Gesture of Love. That is provided for in the "OFFERTORY." It becomes the worshipers' token of affection, their gesture of appreciation, their kiss of love. The "OFFERTORY PRAYER" voices the need and desire for some Gesture. The making of the offering and the singing of an "ANTHEM" by the choir indicate that the worshipers are offering to God in music, vicariously, their talents, and in money, actually, that which represents their life of labor for which the money was paid them in return. Then as the offering is presented to God, and the congregation stands singing "All things come of Thee, O Lord, and of Thine own have we given Thee," followed by the "DOXOLOGY," there is reached the climax of the Gesture of Love. It has become both a Dedication of self, service, time, talent, and means to the eternal

Father, and also the Thanksgiving of deeply grateful hearts for overflowing love and abounding favors received from Him.

Of course all this is symbolic. But all worship has to be symbolic since it is an outer celebration of an inner experience. Sometimes the symbols are bread and wine on the Lord's Table; sometimes they are gestures such as standing or kneeling; sometimes they are intangible things like words and music; but always the symbols are seeking to serve as windows through which light streams from God. After all, the symbol is the most effective spiritual language. Plain prose cannot express spiritual experience. Only the imagery of the poet and the symbolism of the priest are adequate.

Following the second climax as the service progresses is another period of quiet and meditation, during which the Organist plays softly another "MEDITATION." This provides a good transition of spirit from the active, impulsive gesture of love to the more passive period of Illumination, in which the "SERMON" is given. The transition of meditation naturally suggests to the congregation an Inquiring mood and prepares for the Sermon which is vital and paramount. The Sermon closes with a "PRAYER," followed by the "INVITATION HYMN," which represents the response of the congregation in purpose,

or decision or Dedication. Then comes the supreme climax of the service in the observance of the "HOLY COMMUNION," which both in its order and celebration not only recapitulates in effective summary the entire experience of worship, but also serves to identify the communicant with God. As observed in this service, with simultaneous participation of the elements by all the worshipers at one time on a signal from the minister after they have been distributed to the congregation, the corporate action of the congregation acting in unison intensifies the idea of Identification. Then the "BENEDICTION," and "THREE-FOLD AMEN" chanted by the choir, and the "RECESSIONAL HYMN" celebrate the Peace which has come into the souls of the people, but a peace characterized by purpose to carry out the holy decisions made during the service. That completes the worship of Sunday morning.

The Wednesday evening worship is much less formal and quite simple, yet it runs the full course of the worship experience pattern. The Approach is made by "PRELUDE," and an opening "HYMN;" adoration, which comes with the Consciousness of the presence of God, is expressed in the first "PRAYER," which also voices the resultant Mood, closing with the "LORD'S PRAYER" in unison. To represent the period of Fellowship are employed a "SCRIPTURE READING," "PRAYER," and "HYMN," -- the hymn also serving to express the Gesture of Love, unless a special musi-

cal number is used. The "SERMON" provides for Illumination, and the closing "HYMN" for Dedication and Identification, with the "BENEDICTION," expressing the resulting Peace.

These two services have been in use for over four years and express so fittingly the cycle of the experience of the worshipers that they seem adequate celebrations. These two descriptions have been included to show that it is possible to devise mechanical orders, whose arrangement follows the pattern of the worship experience, after the pattern itself is known, and also to show that the orders themselves may be quite different, varying from the simplest expression of free worship all the way to an elaborate liturgical celebration.

The remarkable disclosure by the examination which we have just concluded of the four typical orders of our study and of two additional ones of the author, is that each one provides such a fitting celebration of the worship experience in all its aspects. We have discovered that each order we have examined while differing considerably from the others, fits into the pattern of the worship experience, and at the same time responds admirably to the requirements of the worship consciousness of the particular group by which it is used. It is this fact which gives such power and influence to each order with its respective constituency. Not only is it ex-

pressive of the worshiper's experience, but it also comes to initiate and stimulate it. The order becomes expressive of a people's experience in worship because a particular type of that worship experience has been created by its long usage. Education, either formal or that acquired by long familiarity, serves to refine and sublimate the experience. This is a familiar principle of psychology.²⁸ Rather than denying the validity of any distinctive pattern or experience, the fact of its refinement and exaltation to high and noble uses argues not only its own right, but indicates, as we shall set forth more fully in the next chapter, the response of an objective Reality by which the human spirit is touched in that experience.

Each of the various orders truly celebrates. While each one does not express every aspect to be found in some of the others, each does celebrate what has been vitally experienced by its own worshipers, and tends to induce a repetition of the experience to their satisfaction and peace. Nor does such a satisfying experience deny the validity of any other aspects, not known to it, but present in other celebrations of worship.

²⁸ Cf. Shand: Foundations of Character; p.45; Coe: The Psychology of Religion; pp.24ff.; Valentine: Modern Psychology; p.115; McKenzie: Souls in the Making; pp.181-ff; Barry: Christianity and Psychology; pp.89ff.; Garnett: Instinct and Personality; pp.65ff.

So we may conclude that it is not feasible to think of any one of these orders or liturgies as best, or even as more desirable than the others. Neither can one of them be singled out and designated as the pattern for^a standardized or uniform type of worship. That type of worship form or liturgy which best conforms to the worship pattern, the temperament, the spiritual experiences, and the life situations of a given individual or group, expressing his moods, celebrating his experiences, relating life to reality for him, and stimulating communion with the Divine is best for that person or class. As long as human beings continue with diverse temperaments, attitudes and outlooks, it seems likely that no single standard or uniform type of worship can answer for every case. When all other tests have been made, the final test of the adequacy of any form of worship is whether or not it adequately celebrates the experience of the worshiper.

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VI

THE JUSTIFICATION OF THE WORSHIP EXPERIENCE

Outline of Chapter Six

THE JUSTIFICATION OF THE WORSHIP EXPERIENCE

I The Nature of the Worship Experience:

1. Experiences Described.
2. What Results from Worship.
3. Interpretations of the Experience:
 - a. Organic Explanation.
 - b. The Subconsciousness, another Explanation.
 - c. The Explanation of Faith.

II The Rational Validity for the Objective Reality of the Worship Experience:

1. The Conception of an Objective Deity in Worship:
 - a. The Fatherhood of God.
 - b. Jesus' Idea of the Fatherhood of God.
 - c. The Accessibility and Response of God the Father in Worship.
2. The Charge of Anthropomorphism Considered.
3. The Charge of Projection Considered, and the Accessibility and Response of Reality in Worship Validated.
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CHAPTER SIX

THE JUSTIFICATION OF THE WORSHIP EXPERIENCE

WE ARE NOW READY TO CONSIDER the question, Is Worship Justifiable? Has it actual validity and objective worth? Or is it merely a subjective experience? Is it real or is it an illusion? Can it be justified at the bar of reason and experience? Is the worshiper deluding himself when he worships, filling himself with a false satisfaction which works no real result, or does he come in contact with eternal resources and tap them for his benefit?

Thus far in this discussion it has been tacitly assumed that worship is justifiable. The preceding chapter particularly was based on such an assumption. This chapter now undertakes to establish an affirmative position in the matter. It will endeavor to show that worship can be justified both by experience and reason; that it is real; that the contact

with objective Reality which its participants believe they experience is actual.

It will be necessary for us to go beyond psychological observations. In such a study as worship we must eventually consider its metaphysical implications. Some critics may coolly refer to their attempts to observe, note and evaluate facts per se, but it is to be questioned whether any fact can be treated apart from other facts or interpretations by any person. There are always interpretations. Even the cold, "scientific attitude" taken toward an "isolated fact" is an interpretation of it by the person engaged in that study. To try to treat psychological phenomena apart from any metaphysical ideas held by the student of such phenomena is impossible. Interpretations will be made, even unconsciously. One must work with some background of a world-view -- or to use the richer German word for which we have no precise equivalent, Weltanschauung -- either openly recognized or unconsciously assumed. Analysis must include more than mere structural dissection; it must include a recognition of meanings, and the meaning of any experience, as well as its value, depends upon the way the subject believes the experience corresponds to objective reality. In religious experience, God, in whom the subject of the experience believes, is his objective Reality.

The very data of worship pushes its final considerations beyond the realm of psychology. Psychology primarily concerns itself with processes and their results and not with final explanations. Because psychology may be able to explain how the mind works in certain religious experiences, it does not necessarily follow that it can explain why it so acts. And as Dr. Selbie points out, psychology, if true to its purpose, cannot exclude the possibility of contact with an exterior power. While it is out of its province to pronounce upon either the objectivity or subjectivity of Reality as experienced in faith or worship, at the same time "the psychology of religion must not be regarded as reducing religion to mere subjectivity."¹ In fact the psychologist has some grounds for assuming the validity of an objective Reality if he proceeds upon the assumption granted for belief in the reality of an external world "for whose existence we have no evidence beyond that of our senses."² It is only sensible to trust to our faculties in both cases until evidence to the contrary is produced, or until it is certain that our faculties are deceiving us. In either case pure subjectivism "is very difficult to reconcile either with human sanity or a rational interpretation of the universe."²

¹ Selbie: The Psychology of Religion; p.62.

² Idem.p.16.

Our purpose, therefore in this chapter is to try to justify the experience of worship. We shall first examine its nature as religious experience, and secondly discuss the validity of such experience.

I

From our study of the content of the worship experience two facts emerged. The worshiper desired to find God which led him into a worship experience, in which (first) his quest was realized, and (second) by which he had imparted to him something from without himself. With such results, on the face of it an experience of that kind seems vital and genuine. It is hard to think it illusory.

In the preparation of this study the writer, in a number of personal interviews and conversations, asked certain questions of people of simple pretensions. They were those who would never claim to have an academic interest in the matter. They were shop-keepers, factory employees, mothers, servants, school-children. They were asked, "Why do you worship? What do you try to do when you worship?" The writer wondered whether in grappling with academic formulations, pondering studied definitions, and analyzing carefully prescribed situations he might be overlooking some important truth such as

sometimes escapes the student but is very simply apprehended by the unpretentious.

Responses to these queries were simple but significant. They said that when they worshiped they attempted "to become aware of the presence of God;" "to know His will and receive strength to do it;" "to offer to God His due;" "to receive help for my life;" "to make an offering to God;" "to commune with God." These replies seem to confirm the disclosures found after analyzing the worship experience.

That experience we found began with Desire. These people interviewed confessed that in worship they want something. They want Something beyond self; they want God. They desire God to have their adoration, love, joy and life. They want to give something to God; they also want to receive something from God. They want God's love and help, His life, the consciousness of His presence, and the peace that passes worldly understanding.

Moreover, we have found that in worship this desire is realized. In worship two things are undertaken: the attempt to bring life and its world up to God; and the attempt to bring God's life and Spirit into the worshiper's world. And these two things are achieved. The worshiper comes to be identified

with God so much so that he wants through some adequate gesture to make an offering to Him, and to attempt to acknowledge His worth. The experience of the people interviewed runs true to the content of the worship experience as analyzed. While all these aspects may not be true for every person, or in each experience of worship for the same person, they represent what is true for worshipers as a whole. This feeling that the wished-for identification with God has been consummated was evident, as we found both in our study of the various "worship consciousnesses" of Roman, Anglican, Scottish, and American non-liturgical worshipers, and also in our charting of the content of the worship experience.

The influence upon the worshiper of such spiritual reality by which there comes the sense of the presence of God, and an identification with Him in worship is almost limitless in beneficial results. Even Professor Julian Huxley, who grew up surrounded by a tradition for scientific truth and in an atmosphere which would give no assent to revealed religion, gives his hearty approval to public worship and its spiritual benefits. He regards it as an "opportunity for communal proclaiming of belief in certain values." Referring to his own experience, he testifies, "In spite of all my intellectual hostility, the chapel services at Eton gave me something valuable, and something which I obtained nowhere else in precise-

ly the same way." It produced in him a "refreshment of the spirit," derived from "the sense of contact with spiritual mysteries."³ The worship experience is spiritually creative. In it "revenge loses its sweetness; wrongs suffered are no longer gall-coated; generosity changes from a duty to a pleasure; impurities, in self or in society, previously unnoticed become unpleasantly conspicuous; oppressing the hireling in his wages is depressing business; neglect no longer seems negative; patience becomes easier; questionable habits lose their strangle hold; hope is revived; courage becomes a conqueror; faith asserts itself and love mounts to the throne of the soul."⁴ Worship and daily life are joined, for while life gives to worship its meaning, worship imparts to life moral strength and spiritual energy in an experience in which "the worshiper meets God and God meets the worshiper."⁵

The worshiper makes contact with objective Reality in such a way that something is imparted to him. It is a kind of spiritual enlargement which effects a "renewal of the right spirit within," a kindling of emotions into a blazing heat in which the frozen stream melts into reverent feelings flowing

³ Quoted by Harris: Christian Public Worship; pp.98-100.

⁴ Byington: The Quest for Experience in Worship; p.171.

⁵ Simpson: Ideas in Corporate Worship; pp.88,89.

swiftly and easily, and an impartation of grace, "that perpetual miracle of the church . . . -- the spiritual mystery enacted in . . . honest and good hearts when they come together" in fellowship with God, in which all these values are merged into one in a sense of "enswathement in God."⁶ Intellectually the worshiper is enlightened and reassured; emotionally he is refreshed and encouraged; and morally he is enriched in ethical tone. These values are distinct. The worshiper acquires a confidence in the total order of things, giving him a friendly feeling in the universe, and saving him from many fears which otherwise would impair his effectiveness. He receives comfort for the dark hour and reënforcement for the sorrowful experiences which inevitably visit all. It is a solace grounded in the belief of his worship experience that the God whom he realized in its communion not only cares, but is identified with him in them. Control of conduct also is acquired, which develops loyalty to the will of God, and hence becomes a more effective motive for personal morality than any loyalty inhering in an impersonal or abstract ethical ideal.

The writer circulated a Questionnaire on worship among several hundred college students, inquiring, with respect to their own experience in worship, "Was there any permanent ef-

⁶ Ross: Christian Worship and Its Future; pp.37-45.

fect of the worship on your: Character? Daily Life? Mental Outlook? Attitude toward the world? Personal Problems? Please explain what this effect was." Among many others it brought forth these significant replies: "A feeling of joy and surety in the resurrection of Christ;" "Strength and inspiration for daily life;" "A feeling of renewed strength with which to meet daily problems;" "A brighter outlook;" "Broader outlook on life;" "Tonic effect;" "Greater peace with God;" "I tried to live better;" "An enlightenment, showing more clearly God's will;" "A consciousness that God was ever-present;" "A sense of God's presence;" "Hopeful; in Communion approached a mystical experience;" "A desire to be more honest and straightforward;" "Gave me a new insight;" "Renewed consecration;" "Christ's presence more real;" "Came from service with feeling that my religion was bearing me up;" "Inspired to enter into life more positively."

It has been necessary to consider these values and benefits of worship in this manner, not only to verify the belief that in worship a contact is made with objective Reality which brings "impartations" from the "outside," but also in order to emphasize their ethical import, since there is, of course, an opposite set of facts: namely, that some people seem to be able to enter fully into worship without any ethical result. We need only compare the work of Amos and Hosea with that of

the priests of their day, or think of Jesus and the Pharisees, or refer to the epistle of James to recall that some worship is devoid of ethical content. There are some notable cases of it in history. Benvenuto Cellini who lived in an atmosphere of exalted religious emotion could yet murder his enemy in cold blood, and that just as he was leaving Mass filled with beautiful religious emotions. In such a case there is a lack of balance between the religious and the ethical emotions, just as in another realm there can be a lack of balance between the aesthetic and ethical emotions as seen in Swinburne and to some extent in the poetry of Dante Gabriel Rossetti. On the other hand Arnold and Browning show that the balance can be maintained. If therefore the question is raised as to whether there is any guarantee that religious experience will result in ethical life, a recollection of this consideration given to the results and benefits of worship, with the emphasis upon the ethical, ought to bring a convincing answer.

We have found thus far that the nature of religious experience as we have studied it in worship is distinguished by two pronounced characteristics: (1) a consciousness of an "Other," or objective Presence; and (2) a consciousness of something imparted to the subject from sources outside himself. In other words, there are realized objective Reality and objective resources, both of which become available in the ex-

perience of worship. The great "want," expressed in worship as a desire for communion with God, and the chance to offer self to Him that the worshiper may feel an identification with Him, is satisfyingly supplied. Experience declares that it has been realized.

Such phenomena are not unique with respect to worship. They have been many times similarly realized in other deep religious experiences. The subjects of both conversion and mysticism -- even of the "mild type" -- are familiar with experiences similar to those of the worshiper and join him in a common faith. Each believes profoundly that he has come in contact with objective Reality. There is a conviction of having "experienced God's presence,"⁷ "as real as He is dear,"⁷ so "distinct"⁷ that the "Beloved is present"⁸ objectively, and as such a "spiritual certainty"⁹ that it would be impossible "to extemporize the peculiar experience without a divine presence."⁷ This unwavering conviction of the reality of the Divine presence which is Something distinctly other and more than self, often carries with it an experience of great spir-

⁷ Cited by Pratt: The Religious Consciousness; ch.xvi, The Milder Form of Mystical Experience, which see for a compilation of relevant data. These quotations are from some of the respondents to his questionnaire.

⁸ St. Francois de Sales.

⁹ Alphonse Rodriguez.

itual uplift. Sinners come to a sense of release in which "chains fall off,"¹⁰ there is an "assurance of forgiveness,"¹¹ and /the "certainty of salvation;"¹¹ "the brightness of noonday"¹² streams upon them, they are "free"¹² again "as the day of a new birth,"¹¹ possessing an "inward witness of His grace,"¹¹ and "unutterable peace."¹⁰ There is always a note of certainty concerning the Divine nearness which is as valid to the subject as any knowledge coming from reason or actual experience. Frequently objects or persons are believed to be seen, words heard, and instructions received. The subjects declare that the experiences are so vivid as to "make me say at times, 'No longer I believe -- I see!'"¹³ God "came after the dark two years,"⁷ and the realization of it was like "speaking to a dear one close at hand."⁷ The person who "truly experiences the pure presence of God in his own soul,"¹⁴ does so with such vividness that he is sure it has not been arrived at "through any process of reasoning,"⁷ but for the explanation he confidently says, "I simply know."⁷ The experience of the mystic or convert, like that of the worshiper, amounts to an assured

¹⁰ Sampson Staniforth in Early Methodist Preachers.

¹¹ Gaston Frommel in Expository Times, Dec.1907.

¹² S.H.Hadley.

¹³ Brother Lawrence: Practising the Presence of God.

¹⁴ Tauler.

belief of his possession of a power outside himself with which he has made personal contact.

Before giving complete justification to worship as objectively valid at the bar of experience, however, we must ask one more question about the nature of this religious experience. Is there any other interpretation than that of objective Reality which may be given it? And at once some are presented. For there are at least three possible attitudes to take toward the belief that definite contact has been made with objective Reality, both in the consciousness of its Presence and of its imparted powers. There is the Organic explanation; then there is that which regards it as the working of the Subconscious mind; and there is faith's conviction that the worshiper has met God, and God has met him.

The first interpretation is the Organic one. It is that the seeming awareness of objective reality is due to purely physical or organic operations. As any such experience under question progressed there would result an intensification of the emotions, making greater effort possible. It is a commonly known fact in psychology that emotions react muscularly, increasing organic ability, and that muscular and kinaesthetic sensations sometimes excite a feeling similar to that of the mystical experience. Perfectly coördinating and healthy mus-

cular effort frequently produces a sense of unity with nature.¹⁵

The use of drugs, alcoholic liquors, and certain chemicals, as well as self-induced trances are able also to produce exotic effects similar to those known in religious experience.¹⁶

These all, according to some psychologists,¹⁷ are physical in their operation and explanation. Gland secretions and muscular activity are of such a nature as to account satisfactorily for the phenomena. Yet it is quite probable that in this matter of interpreting physical movement and emotional activity the priority has been reversed. There is as good reason to affirm that the emotional experience stimulates increased organic movements as that the emotion results from them.

¹⁵ Brown: Mind and Personality; p.282.

¹⁶ Cf. James: Varieties of Religious Experience; pp.387ff; Leuba: The Psychology of Mysticism; pp.8-36; Grensted: Psychology and God; pp.221-223. Referring to this particular phenomenon, however, Grensted remarks: "But this set of observations does not in the least invalidate the real objectivity of personal values. All that it proves is that our consciousness of them can be profoundly distorted. And while the exaltation produced by drugs is deeply discredited by its physical and ethical results, it is nevertheless an interesting piece of evidence for the real existence of a sense of otherness and its significance as part of the very basis of our personal life. There is in these facts a parallel, not as remote as might appear at first sight, with the case of those who wish to keep their God to themselves and who worship Him in an esoteric privacy which utterly distorts their whole relationship with Him. But to admit this does not deny or even discredit the God of the open spaces and the fresh air outside their conventicle. The sun which struggles through their stained windows is still the sun."

¹⁷ Cf. Leuba: The Psychology of Mysticism; pp.8ff, who summarizes and gives many references.

Rather than destroying the validity of the religious experience by pointing out its physical and pathological parallels, the critics are only demonstrating that even under the conditions of excessive perversion in which drugs, sin, and moral disease engage the soul, there are still discernible evidences of the creative activity of God, and of His renewing power.¹⁸ If the organic interpretation were plausible, we must still question, Whence are those capacities which remain latent and unrevealed until called forth? Are they "ours"? Even then the organic is an insufficient explanation, for the heightened nerve tension cannot be regarded as the cause of increased power unless it be admitted that it is only an immediate cause which itself needs to be explained. Nor can gland activity, functioning in unusual measure, at the particular time be made to bear the explanation.¹⁹ As a matter of fact, the real question at issue is whether these psychological data are capable of a mechanistic interpretation, or whether only a purposive explanation is adequate. Neither, as we shall show shortly, is a question that psychology per se can settle.

A second explanation of the seeming objectivity of the data examined, particularly of the help received, is that they

¹⁸ Cf. Grensted: Psychology and God; p.206.

¹⁹ Cf. Strickland: Psychology of Religious Experience; p.254.

are the result of subconscious processes wherein the subject has really helped himself.²⁰ He has merely tapped some of the resources of reserve energy stored up in the brain or nervous system, and of whose availability there he was unaware. It is a subconscious process, drawing on what previously and largely unconsciously has been deposited there. It is similar to the employment of bands or music, or to waving flags, or to slogans of high suggestive power, or to Yoga practises. The religious experience which has seemed like contact with objective Reality to the subject, according to this explanation is only the influx of latent reserves into the consciousness from their subconscious reservoir.

Such an explanation, which accords to the subconsciousness the source of spiritual renewal by making it a process similar to other phenomena arising from suggestion, does not sufficiently consider the profound ethical and moral difference between religious experience and other experience. Such moral reinforcement and spiritual renewal is experienced as to put the experience in a class far transcending that of any other process. And if the subconsciousness turns out to be only an obscure part of the nervous system, or the sub-attentive part of the consciousness itself, the case is not helped, nor is

²⁰ Cf. Pratt: The Religious Consciousness; ch.iii, also pp. 160-163, 439-441, 450, and numerous other references he cites.

it lifted above the difficulties of the organic explanation. Again we might ask whether such hidden and unrevealed capacities are "ours," and if so, why they were not brought forth from their hiding-place and put into play when sorely needed, without waiting for the religious exercise of worship or experience of conversion? Nor can we expect to find the answer in a process of the will, since volition is a highly conscious process with no jurisdiction over the subconscious.

In fact, we are certainly within our rights in urging that such interpretations as these are outside the realm of psychology. It is not admissible to deny on the basis of psychology, as many do, that there is any objective reality behind religious phenomena, and so conclude that psychology justifies the view that religious experience is purely subjective and the result of auto-suggestion or hetero-suggestion on the human level. The error of the psychologist in reducing worship, or any other religious experience, to pure subjectivity is in the assumption that he can so claim to judge ultimate reality. Because he can find no trace of God in his analysis, therefore he concludes that God does not exist. Such argument is far too narrow. It sweeps away all reality. It makes all experience subjective. That argument, if valid, must hold against our whole knowledge of the objective world. We will be shut up in a closed circle of pure mentalism. Why should

the common experience of the average man prove the reality of an outside world and his religious experience be refused the right to testify to a spiritual world?

Even if either or both the organic and subconscious explanations were valid, they still fail to explain why man has the tendency to realize what seems to be an objective Reality in an experience of worship, and why his organism or subconsciousness acts then as it does. The mere recording of what happens and how, does not answer why. And even if it is assigned to projection, springing from the subliminal consciousness, as a result of his giving objectivity to his desires, hopes or fears, (the validity of which shall be treated in a later section) it does not in any sense amount to a final explanation.

There is a third possible answer, that of faith. Faith believes that there is an objective Reality, who is God, with whom the subject has made contact, and that God has responded by granting His help. If evidence is demanded for this interpretation, it must be the same sort as is offered for the so-called fact of the subconscious itself. It seems to answer the requirements and explains well the facts. It is the faith of the scientist that the experience seems to verify the explanation, which in reality is the same kind of faith upon

which religious experience is based. It is the kind of faith that Santayana in his earlier days called "the soul's invincible surmise,"²¹ and what Clement of Alexander regarded as "the assent of the soul" to ultimate realities. It is one of those axiomatic principles of life which must be accepted or presupposed by our deepest insight in order to begin to "know" anything. It is the kind of thing upon which all knowledge ultimately rests. The last step in every series of knowledge is an assent, "an axiomatic insight of reason," that is impossible of further proof. It is a "kind of divine mutual and reciprocal correspondence," according to Clement, of the deepest life in us to what is felt to be a deeper environment about us, but which is none the less real than the one we perceive with our senses.

Rudolf Otto in his original and commanding book, The Idea of the Holy, asserts the existence of a "numinous" attitude on the part of man, an instinctive, or at any rate natural, sense of the Divine which seems to consist of reverence, awe, fear; and at any rate is a sense of something tremendous and mysterious, which is personal and majestic. His theory of the "numinous" arises out of Schleiermacher's theory that religion has its origin in a feeling of dependence. But in man's re-

²¹ George Santayana: Sonnets and Other Verses; Sonnett iii.

religious experience this is not the same kind of feeling he ordinarily knows in other things, and Otto describes it as "creature-feeling" of "creature-consciousness." It is an emotion of abaseness and nothingness in the presence of "that which is supreme above all creatures."²² He characterizes the numinous by his formula mysterium tremendum, whose nature "can only be suggested by means of the special way in which it is reflected in the mind in terms of feeling."²³ The tremendum element is characterized by awe, a sense of "overpoweringness" and by a sense of living energy or urgency. The emotion of awe or personal abasement in the presence of the supreme "Other" is predominant, as is the distinct awareness of that "Other" or the "Beyond."²⁴ While the emotion is akin to fear in some respects, yet it is exalted, by the very character of its inspiring Source, to a kind of "majesty" or overpoweringness."²⁵

His analysis of the mysterium is summed up by his expression the "Wholly Other." A final element of fascination into which the mysterium comes, completes the cycle of the numinous.²⁶ While concerned, just as are the Barthians, with the "otherness

²² The Idea of the Holy; p.10.

²³ *Idem.*p.12.

²⁴ *Idem.*p.18.

²⁵ *Idem.*p.20.

²⁶ *Idem.*pp.37ff.

of God," Otto conceives of God's otherness as differing in degree rather than in kind from the best which is contained in human life itself. Avoiding another snare into which Barth seems to have been lured, that of insisting on a special revelation -- a single religious tradition which all must accept -- Otto appeals to reason, setting up humanly recognizable values as a standard.²⁷ It is to be noted that Otto has an ethical sensitiveness which makes his treatment of the history of religions a very discriminating one. Like Schleiermacher, while holding that the religious man is not dependent on ethics for his religious experience, at the same time Otto insists that he cannot remain indifferent to the demands of a practical life. Fundamentally, however, he sees religion in man as a distinct attitude, grounded in human nature itself, a something which brings its own credentials and occupies its own distinctive sphere. Particularly in his later book, West-Östliche Mystik does he concern himself with the objective Source of religious experience, in which he goes beyond a psychologist's description of the physiological factors involved in such, and deals with its significance, truth, and objectivity. He shows that contact is made with a real religious Object or Divine Being.

²⁷ Op. cit., pp. 1, 47, 113ff., 140.

Even if we cannot follow Otto all the way in his idea of the category of the Holy, making it a-priori, we must admit that there are values far "beyond the nearly empirical," and that we can find in immediate experience some of the roots of religion. It is unnecessary to wait upon intellect to furnish us with the sole basis of belief. For in some aspects reality is apprehended directly, in more the fashion of an intuition than being derived from contemplation. And such awareness is as real and direct as any sense perceptions, or the realization of moral and aesthetic qualities.²⁸ But Otto's category of the Holy as the source of religious objective validity is not the only avenue of approach to reality. Science, morality and art are likewise ways. Such a category as Otto suggests must be correlated and integrated in its revelations with those aspects of reality disclosed by science and morality apart from it.²⁹ The important matter, however, with respect to religious experience is that the category of the Holy has an acknowledged right to a place, perhaps the foremost place, in consciousness as "a principle of valuation and a source of knowledge."³⁰

²⁸ Dean Inge has shown the validity of similar intuitive certainties, or convictions, concerning "a sense of immediate contact with the supra-sensual world" in other realms than that of religious experience, such as "the world as projected by the ethical or the aesthetic faculties" which has as perfect a "right to claim reality as that which the natural sciences reveal to us." (Cf. Studies of the English Mystics; pp.7-15.)

²⁹ Cf. Essays, Catholic & Critical; pp.75ff. ³⁰ Idem.p.95.

Such an hypothesis of faith not only justifies itself in life, it verifies itself in the realm of knowledge as well. Religious knowledge, i.e. the knowledge of God, is parallel with ordinary knowledge. It is a direct awareness, or, to use Bergson's phrase, a "knowledge of acquaintance." The unseen is known in the same way as the seen, with perhaps this difference, that in religious knowledge the whole self takes part. It is a "central and inclusive intuition," in which the integrated personality is "gathered up into a comprehensive act of rapport."³¹ While this is not always complete, -- in fact it is seldom so -- or infallible, it is real and trustworthy. Religious knowledge in religious experience is of the nature of recognition. In this it partakes of that element which is similar to all knowledge, even the scientific. Scientists have not infrequently confessed that the process of discovery which has revealed even some of the larger generalizations of scientific theory, while they have come in the course of discursive reasoning, have come as flashes of insight, not the results of ratiocination.³² "The mathematician sees the whole curve which the tiny arc implies. The zoologist reconstructs the whole animal from the single bone. The astronomer leaps from the variations of Neptune's orbit to the dis-

³¹ Edward: Religious Experience: Its Nature & Truth; p.208.

³² Cf. Henri Poincaré: Science and Method; et.al.

covery of a farther planet out beyond it. Newton sees the universal principle of gravitation revealed in the fall of an apple. Goethe reads the unfinished lines of Strasbourg Cathedral and they 'tell' him how the spires must be finished." Kant faces the august call of the moral imperative and sees the postulates of God, Freedom and Immortality that are for him essential implications of the majestic curve of duty."³³ It is the insight of faith, "the assent of the soul" to ultimate realities, "the soul's invincible surmise," its "pre-perception or anticipation of reality."

Such is faith's interpretation of the psychological phenomena we have discovered in the experience of worship, and its confirmation. And while we must push outside the realm of psychology for such interpretations to be validated, yet the psychologists themselves do not disallow the interpretation on even psychological grounds. Pratt, for example, concludes that while psychology can neither prove nor disprove the idea of an objective God,³⁴ "the psychology of religion must have a free hand, and while it is hopeless to look to it for proof of anything transcendent, nothing that it can say should prevent the religious man, who wishes to be perfectly

³³ Rufus M. Jones: Pathways to the Reality of God; p.10.

³⁴ The Religious Consciousness; p.208.

loyal to logic and loyal to truth, from seeing in his own spiritual experiences the genuine influence of a living God."³⁵ Thus with at least a negative consent on the part of the psychologist that there is nothing to deny or disprove or disallow the idea of an objective God who becomes objectively real and helpful in the experience of the worshiper, and with the metaphysical arguments for a category, if not "a-priori" at least "beyond the nearly empirical" which allows immediate knowledge in religious experience as a legitimate and valid source, we are now ready to turn to the second phase of our investigation about the validity of the objectivity of God. We shall now inquire as to its validity from a rational viewpoint. Can it be justified at the bar of reason?

II

Such worship in experience and expression, making contact with objective Reality, as has been indicated in the instances referred to, and not disallowed as valid by the psychologists, and supported by certain metaphysicians, if ultimately valid, implies a God who can be worshiped. That is, He must be a Deity of such a character that He can not only respond to worship in the ways described, but also of such a character that

³⁵ Op.cit.,p.458.

He calls forth worship. If these two positions can be maintained, then we may claim validity for worship not only from the standpoint of experience, but also from that of reason.³⁶ This presents two problems at once: (1) Can we formulate a reasonable conception of a God who is objective? and (2) Is such an objective God one who can be accessible in worship, and who will respond to it?

The first problem calls for an explanation of our idea of God. If He is objective, so that in worship worshipers are able to effect a relationship with Him, and realize that of Him with them in self-revelation, self-impartation, and redemption, then there ought to be a reasonable setting forth of that idea.

I am not unmindful that there is a current uneasiness when such matters as objective worship to an objective Deity are offered for discussion. It begins to ask: In the light of modern theological and philosophical conceptions of the universe and of reality, can we hold to the idea of an objective God who demands, or who delights in the offerings of men, such as are brought in worship? Coming rather abruptly to

³⁶ It will be remembered, as I stated in the Preface, that it is not my purpose in this chapter to build up an argument for the existence of God, or to describe His nature. I wish merely to discuss His objectivity and character with regard to worship.

the point to present the case,³⁷ the answer to such queries is that we can think of God as the Father of Jesus Christ, whom Jesus taught us to call Father.³⁸ Moreover, with direct reference to the worship of Him, the fourth Gospel reports Jesus as declaring, "true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshippers."³⁹

Jesus lived in the consciousness of the Fatherhood of God, but it was greatly more in His conception than much of the weak sentimentality about God now current. There was moral will in His conception of Fatherhood. That was true in His attitudes and experiences all the way from the desert temptations following His baptism, to His struggle in Gethsemane and His expiration on the Cross.⁴⁰ He regarded the Father as supreme. He taught that in prayer God should be addressed as Father,⁴¹ and that we should say, "Thy will be done."⁴²

³⁷ Let it be remembered, as stated in the Preface, that it is not my purpose to give here an abstract philosophical treatment, but one of practical value to a pastor, growing out of a ministerial experience.

³⁸ Col.1:3; Lk.11:2.

³⁹ Jno.4:23.

⁴⁰ Lk.22:42; 23:46.

⁴¹ Lk.11:2.

⁴² Mt.6:10.

His first recorded utterance was, "knew ye not that I must be about my Father's business?"⁴³ In each of these instances there are strong moral implications in the use of the term, "Father." Jesus interpreted God's Fatherhood in terms of goodness and personality. Now goodness must reveal itself in love, so Jesus gave us the parables of the Lost Coin, the Lost Sheep, and the Prodigal Son⁴⁴ to indicate further the nature of the character of God. At the creation of the world we can believe that angels sang for joy, but Jesus taught that there is a similar joy in His presence whenever the lowliest peasant gives his heart to God. It is just another evidence of the idea of Fatherhood, the idea foremost in the teachings of Jesus.

It was not Christ's purpose to found a social or economic

⁴³ Lk.2:49, (ἐν τοῖς τοῦ Πατρὸς μου .) Rufus M. Jones thinks this incident supports his view that after the "lost years" Jesus' "consciousness of God as Father" was the "richest and ripest" aspect of His conception at the outset of His public ministry. He says: "And that first cardinal experience, which the evangelists report in connection with the baptism, does not seem like a sudden discovery, but rather the surging up into consciousness of a long matured inner experience of intimate sonship with God as Father. We have ~~come~~ to realize through our psychological studies of to-day how often what seems to be a sudden emergence into consciousness is the result of a long process of unconscious or half-conscious gestation, and we may be pretty sure that the flash of insight at the Jordan and the corresponding call to a mission were the culmination of a long preparation that preceded." (Pathways to the Reality of God; p.130.)

⁴⁴ Lk.15.

or ethical scheme of life, but rather personally to show how to discover God as a living, loving Father of the highest moral character, who is the source of all loving life, and who when brought into social, economic, and ethical relationships becomes their adequate integrating factor. How significant are Christ's words, "For your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you."⁴⁵ And again, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask Him?"⁴⁶ Jesus offered to men the same privileges and blessings of the divine Fatherhood as He used and employed. It was His method of life -- but a practical doctrine for real life -- to believe that God is as real a Father as anybody, who loves His children the more because they, like all real children, need a Parent and fill a place in the Parent's heart. Here is a conception of God the Father, not without its problems, it is admitted, but with sound reason to support it, which sets the basis for a rationale for objective worship, which shall be developed further in the next section. Not only in Jesus' teachings and actions, but in His unconscious, unstudied,

⁴⁵ Mt.6:32,33.

⁴⁶ Mt.7:11.

spontaneous attitudes, he revealed God the Father, objective in nature, and in character embracing moral will, truth and love.

But someone may inquire, What kind of worship does a father want from his child? Can he delight in homage and prostrations and ceremonies of obeisance? What true and good father wants his children thus to approach him? Does not the very fatherhood idea destroy all worship?

No; the doctrine of the Fatherhood of God does not destroy worship, rather it ennobles the conception, making it not only a means toward certain great and desirable ends, but also an end in itself, and desired by God for His own sake. Is not one of the chief joys in life for a parent that hour of home-coming of the children? Whether they are children just starting in school, or those now mature who have established their own homes, and come from half-way round the world, when they gather at the paternal fire-side to talk over with one another and with their parents all the interests and activities of the day, or years, -- their problems and aspirations, their difficulties and their joys, their achievements and their handicaps -- it is the same. That time means far more to the parent than to the child. And when a child fails to come home, when he prefers other company to that of the family, he brings un-

told poignancy to the hearts of his parents. Thus it is, I believe with the heavenly Father. When His children neglect to meet Him at His "fire-side" in communion and fellowship of worship, even if they do not miss the experience, there is poignancy in the heart of God because they have not come home. Glover is right in thinking that God's children "fill a place in His heart."⁴⁷

This conception of worship as communion with God does not destroy the sterner aspects of His Fatherhood. Rather it enhances them. He is still the Teacher to instruct the children; He is still the Disciplinarian to correct; He is still the Provider to care for their needs; He is still the Overseer to appoint the tasks for His children. The fire-side experience does not destroy the other aspects of His parenthood; it provides the opportunity to employ them.

⁴⁷ The Jesus of History; p.101. Rufus M. Jones notes that "in later years Professor James found the impulse to pray, not alone in the idealizing tendency of the human spirit, i.e., not in the need of an ideal Spectator, but rather in the experience of direct transaction between the soul and God -- 'the consciousness which individuals have of an intercourse between themselves and higher powers with which they feel themselves to be related.' (Varieties of Religious Experience; p.465). This 'intercourse' he further declares, is felt to be 'both active and mutual,' 'a give and take relation,' 'a sense of something is transacting,' and he derives the experience from 'the fact that the conscious person is continuous with a wider self through which saving experiences come.' (Ibid. p.515)."
-- Prayer and the Mystic Vision; in Streeter's Concerning Prayer; p.120.

In the family the great thing that matters is the deepening understanding between child and parent, and their mutual joy in one another's company and identification in a common purpose. This is true from the moment of the baby's first blossoming sign of intelligent recognition to the mature sonship of full manhood. "Being father to a son, being son to a father, each is worth while for its own sake."⁴⁸ How much more is this true of the child of God and his eternal Father! So the Scriptures regard the worship of God as worth while, not merely for the worshiper but for God, as well. It is a reality to Him. Reason likewise affirms the fact, arguing that it is unthinkable that the Creator can be indifferent to the qualities of His creation. That God does have some experience when He is being worshiped seems plausible from an experience of a similar nature in the life of Christ. It is recorded in the narrative of Jesus healing the woman who touched His garment.⁴⁹ Being surrounded by a crowd He suddenly asked, "Who touched me?" for He realized that "power had gone forth" from Himself. Who can tell the experience which was the woman's -- healed of her infirmity! And who can tell the experience which was Christ's -- conscious of outflowing power! In worship men touch the hem of the gar-

⁴⁸ Sperry: The Paradox of Religion; p.62.

⁴⁹ Mk.5:25-34.

ment of God. Can He be unconscious of it? We cannot think so, but believe that such worship is a mutual experience to God and men: satisfaction to God and spiritual vitality for His people. Worship is an end in itself, both for God and for the worshiper.

We have presented a brief, and I believe a reasonable conception of a God who is objective, and likewise the conviction that such an objective God can be reached in worship. It is the conception of the Fatherhood of God. The matter must, however, be given some further consideration. The problem can be furthered towards its solution by the consideration of some objections to this conception which will be raised and their resultant implications in the matter of the accessibility of God in worship as well as His willingness to respond to it.

The first objection which no doubt will be raised against the position I have taken is the charge of anthropomorphism. I will be accused of having projected a mental image, or my own wish in the matter, or of having unconsciously created a dream fantasy.

The first charge of anthropomorphism is that we have cre-

ated God in the image of man.⁵⁰ The charge is true. Of course the conception is anthropomorphic. One would not expect a human being to jump out beyond the bounds of his humanity. But it should be remembered that the idea is anthropomorphic. It compares God with the best in human life. It is not mechanomorphic, nor nomomorphic, reducing Him to the limitations of mechanics or law. What error can there be in thinking about God in the terms of the very highest conception we have, that of personality? Like every other abstract conception with which we deal it will have to be dealt with anthropomorphically. It will have to be pictured in symbols. Canon Streeter justifies the use of "the illuminating metaphor, the picturesque analogy, the symbol or the myth" as a means of helping us apprehend truth in any realm. Its effectiveness depends, of course, on "finding the right picture." The materialist is just as dependent on this process for explanations as the theologian, but to the disadvantage of the former, for while theism is anthropomorphic, materialism is mechanomorphic.⁵¹ We are using symbols or pictures when we speak of atoms, or the ether, or cosmic rays. The idea back of such scientific

⁵⁰ This truth is recognized in Göethe's familiar lines:
 Und wir verehren
 Die Unsterblichen,
 Als wären sie Menschen,
 Thäten im Grossen,
 Was der Beste im Kleinen
 Thut oder möchte.

⁵¹ Cf. B.H.Streeter: Reality; ch.i.

concepts is, the scientist believes, that in external reality there is something which corresponds to the characteristics of human sensations imaged in the concept. The human mind in its conceptions becomes the standard of measurement or classification or judgment of all objects with respect to their difference from or similarity to it. All conclusions (even of mechanists and behaviorists) must be fashioned in human patterns. The most abstract symbol is still a symbol of human devising.

So in the conception of God the Father we have imagined something in reality corresponding to the great outstanding personal characteristics of a human father, which is the highest quality in personality of which we can conceive. If the scientist is right in his use of mechanomorphic symbols in his investigations, why has not the worshiper the same right to his anthropomorphic use of the symbol of father if it is successful in the interpretation of reality and of the response of reality to him? And if he has that right, then his anthropomorphism may be verified in a manner similar to that of the scientist. He must test it out in experience to seek its confirmation or refutation. It can rest on the pragmatic test.⁵²

⁵² Valentine says: "The only criterion which can ever be applied with any satisfaction, from the standpoint of the inquirer into the nature of reality, is the pragmatic standard, widely conceived. (Footnote continued on next page.)"

To this we shall give consideration as we face the next charge against the conception of the Fatherhood of God; namely, that of projection. But with regard to the present objection, if we are to think of God at all, anthropomorphism is inevitable. As a matter of fact, the error is not in thinking of God in human terms, but rather in assigning to Him human imperfections, limitations and defects. And that worship as we conceive it does not do. "The reflective thought and purified moral perception, which belong to the age of spiritual religion, purge religious faith of its grosser anthropomorphism, and make men careful not to assign attributes to God that are linked with human ignorance and shortcoming."⁵³

The next objection to be considered is that our experience in worship of communion with a God whom we conceive of in terms of Divine Fatherhood is just a projection of our thought or de-

⁵² (Footnote continued from preceding page.) The idea of reality which yields the most complete adaptation of the fulness of developing personality to that large environment of physical, intellectual and spiritual conditions which outreach to reality as a whole, must be accepted as the truer idea of the reality in which developing personality must exist as an integral part. Reality as a whole cannot repudiate the claims upon it of so essential a part of itself as personality. A measure of truthfulness of an idea of reality may therefore be discovered in its satisfactoriness to an integrated personality." -- Modern Psychology and the Validity of Christian Experience; p.122.

⁵³ Galloway: The Philosophy of Religion; p.337.

sire, is purely subjective, and without any objective reality whatever.⁵⁴ But if the critic who questions the validity of a spiritual interpretation of reality carries out to its logical end that kind of reasoning, he will be compelled to doubt the validity of a physical interpretation of it, or any kind of interpretation for that manner. For disallowing a spiritual interpretation of the "outside world" on the grounds that it is merely a human projection of one's wish, he is on his way to eliminate the possibility of any kind of interpretation of the outside world. He may have no "outside" left. For turning his own question upon him, we can inquire, "Is not your theory of a 'human projection' itself a projection of your making? Is it not merely the imaging of your wish?"

There is no question that the idea of God as Father is a projection, for we could have an idea of Him in no other way. We must interpret God in terms of the highest we know, which is personality. We must make God a personality -- the supreme

⁵⁴ Cf. Ames: The Psychology of Religious Experience; pp.310ff; Jung: Psychology of the Unconscious; chs.i,iii; Psychological Types; pp.139,236,250,301,315,316; Tansley: The New Psychology; ch.xiv; Wundt: Folk Psychology; Freud: Dreams; ch.i., Totum and Tabu, and Psychology, p.310; Leuba: The Belief in God and Immortality; pp.205ff., in which is held the theory that the idea of God is born in the imagination and never as the result of revelation to man. There has never been a self-disclosure of God, but only His discovery in self. He has no other reality than a subjective one. So these psychologists insist.

Personality,⁵⁵ -- and consequently a "projection." The mistake, however, is to suppose that because the idea is a projection, it is therefore an illusion and has no reality. The same reasoning would annihilate the universe and its laws. They are only an appearance and an illusion, for what are all the principles on which science proceeds but projections? Take the principle of the uniformity of nature or causation. The former is the result of the consciousness of the unity of self projected into nature. The uniformity of nature is not apparent on the surface. It was disclosed first in man's own mind, then read into nature, so that all particulars become part of a whole, organized by law. This is the basic assumption of science, and its working hypothesis. Every successful experiment further establishes it, proving that the idea has objective validity and is not illusory. There is something in reality which responds to the mind's characteristic of unity. Unless it had been possible first to the mind it would have been impossible to have discerned the principle in nature. The fact of the possibility of a projection not only implies the reality of the thing projected but the mind's response to it as well.

⁵⁵ I do not mean that personality (or Fatherhood) exhausts God's being. Perhaps as Webb in his Gifford lectures suggests we should speak of "personality IN God" rather than the "personality OF God."

The idea of Causation in nature is a pertinent illustration of this point. It was first a projection of man's own efficiency. In the world of objectivity there is only succession, not casuation; one thing follows another in time.⁵⁶ Some efficiency, or passing of energy from one to another, or a link of effectuality is necessary for causation. But this realization is not the result of a mere observation of nature. The conception of causation comes from the fact that we are conscious of being efficient agents, and that principle is read into -- "projected" -- into nature, with the result that experience helps to verify it. Projection seems to be the leaping out of the consciousness to grasp something in the objective world which is not only waiting for it, but which responds to it.

A man who is more than an observer, who is a thinker as well sees an apple fall. He names the unseen force which drew the apple to the ground gravitation. He has projected in terms of law an unseen force; he ~~tests~~ tests out his new idea by various scientific experiments and finds his projected idea confirmed. The worshiper, following the teaching and example of Christ, projects in terms of Fatherhood another unseen Force. He uses that idea as a working hypothesis, tests it in experience, and

⁵⁶ Cf. David Hume: Dialogues; part xi.

and finds it confirmed. Every test to which it is put becomes an evidence of the objective Reality behind the idea. The worshiper becomes conscious of an abiding Presence with him; he experiences transformations in his own life; he finds prayer effective, and fresh vitality imparted in communion with God. Such confirmation is conclusive. There could not be these verifications if there were no objective Reality to respond to the idea. If the projection were false, experience would in time prove it so. For that reason belief in Santa Claus and fairies has been abandoned, but belief in the Fatherhood of God ~~grows~~ stronger with the advancing years because of its increasing confirmation in the reality of experience, a confirmation which would be utterly impossible without a corresponding objective Reality.

So instead of being invalidated by the charge of being a Projection, the experience of the worshiper, in which he believes he comes in contact with God and receives from Him imparted strength, and by which he thinks of Him in terms of divine Fatherhood, is really verified; and the charge of being a Projection becomes a further confirmation of the fact that God is accessible to the worshiper and responds to him. The established projection implies both the idea of the accessibility of God and His response. Moreover, there are significant consequences in the validity of the idea of the Father-

hood of God being a projection; for it must lead to the development of Revelation, and can only come to a full end in the Incarnation.

In the Preface to Life, Mind and Spirit, Lloyd Morgan takes the position that it is possible to regard the acceptance of supernatural mythology as a passing stage in an orderly unfolding of the Divine purpose. They were steps to deeper realization and insight. The myths and ideas were emergent in the mind, but all emergences are manifestations of Divine purposes which are objectively real. They are of other reality than man's creation or projection. They come to be projected because there is an objective Reality calling them forth. The very act of projection is itself a prompting from God, implying Divine agency. The emergence of the idea is part of the Divine process, the unfolding of God's purpose to get man to know Him. All myths and false ideas are broken lights and fragmentary unfoldings to be abandoned when clearer light comes. They are more than mere discoveries by man, they are Self-disclosures of God.⁵⁷ There is always the two-fold as-

⁵⁷ Closely allied with the principle set forth by Morgan is the related argument of John Fiske in his little book, Through Nature To God, that the environment produces the desire. "There is in every (Footnote continued on next page.)

pect: God's Self-disclosure, and man's capacity to realize it. The capacity to receive revelation in whatever form it is given -- myth, idea, insight -- is there because of a certain kinship of man's nature to God's. Man's capacity even to think of Deity is due to kinship to Him, which ultimately proves His existence. That is the famous argument of Edward Caird that thought finally implies God.⁵⁸ Thinking is the issuing of Divine thought through man. Thus, even in projection, the spirit of man is drawn out to the Great Spirit of the universe in a constant unfolding of ever keener perceptions and more accurate revelations.

So we can conclude that the very nature of Reality is such that it prompts personality to seek contact with it, and so responds when that contact is made, in an experience in which

⁵⁷ (Footnote continued from preceding page.) normal soul a spontaneous outreach, a free play of spirit. . . It is no mere subjective instinct -- no blind outreach. If it met no response, no answer, it would soon be weeded out of the race. It would shrivel like the functionless organ. We could not long continue to pray in faith if we lost the assurance that there is a Person who cares, and who actually corresponds with us. Prayer has stood the test of experience. In fact the very desire to pray is in itself prophetic of the heavenly Friend." (Rufus M. Jones: Prayer and the Mystic Vision, in Streeter's: Concerning Prayer; pp.118,119). A subjective need carries with it the implication that there is an objective stimulus which has provoked the need. There is no hunger for anything not tasted; there is no search for anything which is not in the environment, since the environment produced the appetite.

⁵⁸ The Evolution of Religion.

personality communes with Personality. The worshiper may comfortably rest back on the idea that his conception of God as an objective Reality is valid, and furthermore that He is a God who is active in promoting communion between Himself and human personalities. They are souls created in His likeness and for communion with Him. He is a God who responds to man's desire for communion with Him -- indeed He is a God who first seeks communion with man.⁵⁹ The initiative is first with God. This idea can lead to but one ultimate conclusion: the Incarnation is inevitable. Jesus Christ in revealing God is revealing the nature of Reality -- a Personality, a Father! who is of such a nature that He must reveal Himself to man. In spite of many difficult questions involved, Jesus, within the limits of human nature and understanding, is the completest incarnation of which we can conceive of that "self-determining principle which manifests itself in a development which includes nature and man."⁶⁰ It was the full limit of revelation: God was revealing Himself to the common man in His world in the language that man knew best, human life.

The Incarnation, at least in one of its aspects, means

⁵⁹ "The omnipresence of a Divine Power spontaneously offering itself to men to be by them freely appropriated if they will, is the presupposition of all specifically Christian worship." (Streeter: The Psychology of Public Worship; in Concerning Prayer; p.264.)

⁶⁰ Richard Roberts: The Christian God; pp.101,102.

that Reality had to reveal itself. Its nature is such as to make anything less impossible. The Incarnation is the disclosure of "that objectivity in religion which our whole personality craved."⁶¹ It is the revelation of the very heart of God, "showing Him as Love, seeking men, able to serve, waiting to forgive."⁶² In sterner philosophical phraseology, the Incarnation discloses that the final purpose and plan of human existence belong to the ultimate Reality which seeks it. In terms of God's Fatherhood: He could not rest at His eternal fireside until He had sought out His straying children. Parental love must always act so. No parent can keep away from his children in their suffering. He will not be content to help from a distance, if it is possible to bridge that distance. Nor is his coming from a sense of duty, or because no other help is available. "He is drawn by the irresistible compulsion of love. Even if he can do nothing at all to help, he wants to be there -- he cannot keep away. Let him, he would urge, at least share, even if he cannot avert the suffering. If it be asked why he does not keep away, the answer is because he cannot -- he loves."⁶³ God, Eternal Love, Eternal Parent, the

⁶¹ John A. Mackay: The Evangelistic Duty of Christianity; in The Christian Message; p.391.

⁶² J.Y. Simpson: Man and the Attainment of Immortality; p.313.

⁶³ A. Maude Royden: I Believe in God; p.103.

Father, could not witness His seeking, suffering children and keep away from them. He came to them. The Incarnation was His fulfilment of that which Isaiah conceived -- that God does some things for His own sake -- "I, even I, am He that blot out thy transgressions for mine own sake."⁶⁴ It is the nature of God. In Christ's parable of the Prodigal Son, the return of the wastrel from the far country was not alone an answer to the boy's nostalgia; it was also the answer to the irresistible call from his father's lonely heart; and his return so satisfied that broken heart that even the son's plea for forgiveness was broken short by the father's orders for the feast of merriment.⁶⁵ In the parable of the Lost Sheep the shepherd seeks for the lost sheep, not counting the many hours, but continuing the search "until he finds him."⁶⁶ With Reality what it is, not only revelation, but even the Incarnation of its Spirit is inevitable.

Thus worship which has been described as "the pursuit of wholeness, of complete objectivity" becomes the completion or perfecting of personality. The worshiper comes in touch with that which in the greatest sense is Real. Spiritual values

⁶⁴ Isa. 43:25.

⁶⁵ Lk. 15:11-24.

⁶⁶ Lk. 15:4.

stand at a higher level than any other values. Since this is so, then in worship the worshiper touches Reality at a deeper and more real point than anywhere else. It lifts the level of the whole value of life and becomes the most complete form of life-adjustment known to man. "The consciousness of objective reality is as great in moments of joyous worship . . . as it ever is when we are beholding beauty or enjoying harmony, and the reality aspect often rises to a height as great as in any form of sense-experience."⁶⁷ Worship provides a correspondence and communion between the life of the worshiper and a Life greater than his own. It brings the fullest satisfaction possible to him.⁶⁸

⁶⁷ Rufus M. Jones: Pathways to the Reality of God; p.187.

⁶⁸ When cases of pathological projection or illusion are analyzed with the aid of a reliable psychiatrist it is possible to discover their origin and to trace them to some definitely abnormal process. When the analysis is successful the illusion -- the false projection -- passes away. Illusory projections can be removed by treatment. The case of religious experiences with God, however, when analyzed, rather than diminishing, are intensified. Dr. Wm. Brown, the celebrated British psychiatrist, has on this point a most significant testimony. He says: "If therefore, the typical religious attitude towards life is explicable in these terms (of illusory projections), the religious consciousness would be altered by analysis in the direction of elimination. One would expect according to this theory, that deep analysis would leave the patient less religious than he was before. My own experience has been the exact opposite of this. After an analysis (for scientific purposes) by a leading psychoanalyst extending over ninety-two hours, my religious convictions were stronger than before, not weaker. The analysis had indeed a purifying effect upon my religious feelings, freeing them from much that was merely infantile and supported by sentimental associations or historical accidents. But the ultimate result has been (Footnote continued on next page.)

We are now ready to summarize. We set out to justify worship, both in experience and reason. We found that the worshiper, in the experience of worship, becomes aware of the Presence of God, and realizes an impartation of spiritual power. This experience was not disallowed by psychologists, and we showed would become valid if we could make clear the reasonableness of an objective Deity who is not only able, but willing to respond in communion and relationship with the worshiper in his experience of worship. We found that the very impulse to worship is the leaping out of a power in man to meet something in objective Reality that not only is waiting for him to enter into such an experience but is actually calling him forth to it. In fact, the nature of Reality is such that it can never be neutral to man's quest for contact with it. It not only prompts identification with itself in worship, but in its highest expression comes to the

⁶⁸ (Footnote continued from preceding page.) that I have become more convinced than ever that religion is the most important thing in life and that it is essential to mental health . . . In many patients whom I have myself analysed I have found a similar result. Although mere emotionalism and religiosity is diminished, the essential religious outlook on life remains unimpaired." (Mind and Personality; pp. 267, 268.) Since the more minutely that religious experiences are psychoanalyzed, the deeper and more intensely real they are found to be, we can come to no other conclusion, therefore, than that this fact must be due to a completer and fuller touch with God during those experiences.

necessity of becoming Incarnate for its fullest revelation to man. So we conclude that worship is man's inevitable response to the very nature of Reality. It is the call of God the Father to man, His child; and the answer of man to God: it is communion between Parent and child.

FINIS

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